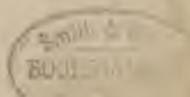


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METHODIST EPISCOPAL CHURCH—1900.

Annals
of the
People Called Methodists
in the
City of Gardiner, Me.,
by
One of Them.

A. D. 1900.

AUGUSTA:
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FOREWORD.

In compiling this little book I have made use of all the material at my command and have not hesitated to copy verbatim from any books or records to which I may have had access. I wish to tender my thanks to all the friends who have rendered any assistance to me in my labors. Every statement in the book is true to the best of my knowledge and belief and should any errors appear I trust you will kindly condone them, knowing that any work of this kind must depend to a large extent upon hearsay.

It will be noticed that the years placed off against the various sections of the book do not refer to the calendar years but to conference years, the conference usually meeting in the spring or early summer.

LINVILLE W. ROBBINS.

The compilation and publication of this book was undertaken as a memorial to my father, Edward Everett Robbins, for nearly twenty-five years a Trustee, Steward, Class leader, Chorister and Bass singer in the choir, and Superintendent of the Sunday school.

L. W. ROBBINS.

CHAPTER I.

IN GENERAL.

The Methodist Church is an outgrowth of the Wesleyan revival which took place in England in the early part of the eighteenth century.

A number of young men under the leadership of John and Chas. Wesley banded themselves together into a society for mutual improvement in scholarship and religious experience. Both John and Chas. Wesley were members of the Church of England and continued as such until their death; both were likewise rectors and were sons of a rector, Rev. Samuel Wesley of Epworth.

The Methodist Church, then, is a dissenting sect of the Church of England.

Christianity was first preached in England by missionaries sent to that country by the Bishop of Ephesus. The Celtic people, the Britons, Scots and Picts, proved to be easily susceptible to the mild religion of Christ and the Druidical temples with their horrible human sacrifices and other abominable rites, were very soon deserted. Who these early missionaries were or in what manner they travelled and labored are matters of conjecture, but it is certain that within one hundred years after the death of Christ, there was a church organization in Britain and a large number of native Christians. Their history is one of progress

and peace until near the close of the fifth century. At this time myriads of Teutonic people swarmed over the Rhine, the natural boundary of Germany, and driving out or murdering the peaceful Celts, divided the fertile lands among their own tribes. Rome itself was endangered and recalled its armies for its own defence. The Roman army of occupation in Britain then left the island never to return. The Goths passing over the Alps, overran the plains of Lombardy and the fall and sack of Rome took place A. D. 487.

The return of the Roman army left Britain open to invasion, as the Britons were incapable of maintaining successful warfare against either the Picts and Scots at the North or the invaders from the South.

During the last half of the fifth century great bands of the Saxons and Angles crossed over into Britain, gave to the country their name, England, the Land of the Angles, and their language, the Anglo Saxon. This language, modified somewhat during the passage of the centuries, is the language we are using to-day.

The Angles and Saxons were wild and barbarous, pagans and idolaters, but little by little were converted to Christianity. An important agent in their conversion was a monk named Augustine, sent by the Bishop of Rome. His mission was successful and through the conversion of their rulers the people readily accepted the new religion.

The history of the Church of England for the next thousand years is a varied one, but we can easily read one important fact running through it all, a growing subservience to the See of Rome.

The idea of one corporate church subservient to the Bishop of Rome was a thing not dreamed of by the Christians of the first centuries. It was only after the destruction, by the Saracens and Turks, of the power of the eastern

bishops, that the Bishop of Rome attained an influence sufficient to demand feudal homage from all inferior bishops. This supremacy was always stoutly denied by the Eastern or Greek Church whose spiritual head was the Bishop of Ephesus, by whom the evangelization of Britain was effected. It was, likewise, denied by the church in Britain for many centuries. By degrees, however, the constant intriguing of the various popes, who, for favors granted by them, gradually obtained the power they desired, the supremacy of the Roman See became complete.

This power was no sooner acknowledged than contentions arose. The restless energy of the Saxon people refused to submit to the pretensions of an external, intriguing bishop. The people clamored for knowledge; John Wycliffe translated the Bible into the language of the common people and advocated the heresy that people should look to that book for the settlement of their theological questions, rather than to a foreign bishop.

The spread of learning through the universities of Oxford and Cambridge, and the, then, new art of printing, combined with infamous character of the lives of many of the popes at Rome and the rival popes at Avignon, made ready for the final throwing off of the yoke of the Bishop of Rome and a return to the conditions that obtained before the claims of Rome were recognized. This was done by the destruction of all monastic houses, the dispersion of the inmates and the compilation of the English Book of Common Prayer. The separation of the Church of England from the Church of Rome was finally accomplished under Henry VIII.

The day of energy was succeeded by a night of lethargy. The public conscience became seared as with a hot iron. Vice and crime were the rule; virtue and justice the excep-

tion. Men high in office and public favor were openly and notoriously corrupt. It is not well to specialize, the corruption was confined to no state in society and to no individual. It was rather a general lowering of the popular ideal.

The reaction came through the Wesleys. These young men were students at Lincoln College, Oxford. Their pious and self-sacrificing manner of living gained for them the name "Holy Club" and for their studious observance of fasts and other ecclesiastical usages, their college mates called them "Methodists," a name that has become synonymous the world over with religious fervor and evangelical zeal.

After their graduation the reformers set out in their chosen occupation, of preaching to the people at large, the doctrine of "a definite religious experience" called by them conversion. The converts to this new order were very numerous, though it was never intended by the Wesleys that these people should separate from the Established Church and form a new sect. The separation came when the State Church, overcome by its political greed and pride, refused to recognize the work as of God.

Many of these converts came to America and formed small congregations; at Baltimore, Philadelphia, New York and other places. At that time this country was very sparsely populated; settled ministers were rare and only to be found in the larger towns. From these circumstances arose the "Methodist Circuit Rider" to whom this country owes so much. Mounted upon a horse and having all his earthly possessions in the saddle-bags, this heroic individual would ride from one end of his "circuit" to the other, frequently hundreds of square miles in extent, stopping wherever night overtook him, and preaching whenever oppor-

tunity offered. His arrival at any place would be noised abroad and a small crowd would assemble from miles around to hear him. A stump in fair weather would be his pulpit; in foul a barn or a kitchen would shelter the congregation; and under such discouraging conditions the "Rider" would break to them the Bread of Life. From such small beginnings has grown the Methodist Episcopal Church in America.

The Methodist Episcopal Church of to-day is essentially the same as in the early days. The people are gathered into congregations in charge of a pastor. The helpers among the laymen are united into an official board composed of the trustees, to whom is deeded the church property, and the stewards who are class-leaders, etc.

A varying number of parishes are united into a district and one of the ministers is appointed a presiding elder who has the general oversight of the district, meeting each charge in turn in a quarterly Conference.

One or more districts unite to form an Annual Conference which holds a session once each year, when the work of the year is carefully collated and the ministers are sent to the various fields of labor. Hence it is that no minister receives an appointment for a longer term than one year but may be reappointed to one parish year after year for a term of five years but no longer.

The presiding officer over an Annual Conference is a bishop who appoints the presiding elders, one for each district, and acting under the advice of these elders, he appoints the ministers to the various charges of the Conference.

The boundaries of a Conference are made to coincide with state lines as nearly as possible, though one state may be divided into two or more Conferences.

The Annual Conferences elect delegates to a General Conference of the United States convening in some central city once in four years whose duty it is to care for the state of the church, define the articles of faith, and settle such questions as may come before it for settlement.

An Ecumenical Conference composed of delegates from all the Methodist Bodies in the world meets as often as necessity demand and considers questions relating to the church in general.

Two sessions have been held, one in London and the other in Washington.

"The world is my parish," said John Wesley when he was asked why he did not locate. With this as its motto the church has penetrated every country under the sun and its members may be found speaking every language and almost every dialect in the world.

The Methodist Church deems itself a part of the Universal Church and accepts the Apostles' Creed as a terse statement of its faith. It believes that every person born into this world is a member of the Church of Christ until having arrived at the age of discretion he deliberately chooses the wrong. It is then the duty of the members of the church to endeavor to reclaim such a wanderer. From this arises the peculiar revivals characteristic of the Methodist Church, also the campmeetings, though these latter have largely lost their original significance, especially in the East; a belief in the reality of sin, and the certainty of punishment therefor combined with a desire to flee from the wrath to come, through the merits of the atonement of Christ, are the essentials for membership in the church.

CHAPTER II.

CHRONOLOGICAL.

The first Methodist preacher to enter New England and combat the Calvinistic theology which was the prevailing belief at the time, was Jesse Lee. Jesse Lee was born in Virginia in 1758 and entered the ministry of the Methodist Episcopal Church in 1783. After serving for six years in the southern part of the United States he was appointed to New England by the New York Conference in 1789.

A description of his personal appearance may not be uninteresting. He was physically a giant being very tall and not at all slim. His voice was soft and well modulated and he was, withal, a beautiful singer.

Having established societies in many places in Southern New England he turned his attention towards the Province of Maine, at that time a part of the state of Massachusetts.

Maine was then an unbroken wilderness excepting a fringe of settlements on the coast and along the banks of some of the principal rivers. There were settlements at this time in Pittston, which included Gardiner; Hallowell, embracing within its limits the present towns of Farmingdale and Chelsea; Augusta; and Fairfield.

The first Methodist sermon heard in Maine was preached by the heroic Lee at Saco, September 10, 1793. In October 13 of the same year he preached at Hallowell but none were

then found in that place who cared to entertain this weary and hungry missionary. So great was the antipathy, then, to anything opposed to the established order of things.

1794. Lee having explored the Province of Maine the previous year, in 1794 Philip Wager was appointed preacher to the extensive circuit. He gathered at Monmouth, the first Methodist class formed within the Province of Maine. The date was November 1, 1794.

1795. At the session of the New England Conference held in New London, Conn., July 15, 1795, Maine was divided into three circuits and Enoch Mudge and Elias Hull were sent to Readfield circuit.

1796. The New England Conference held its session this year at Thompson, Conn. Readfield circuit was divided into two and Kennebec circuit, including all the settlements on both sides of the river from Richmond to Skowhegan, was formed from the eastern portion. Aaron Humphrey was the preacher in charge.

1797. The Conference assembled at Wilbraham sent Jesse Stoneham to the Kennebec circuit, but accounts of his work are wanting. The growth was probably slow.

1798. The New England Conference met at Readfield, Me., August 29, 1798, for its first session within the Province of Maine. Roger Searle was sent to Kennebec circuit.

1799. The Conference session was held in New York during this year and there were reported from Maine one thousand one hundred seventeen members and from Kennebec circuit one hundred ninety-six.

1800. The Conference this year appointed Daniel Webb to the Kennebec circuit. In the summer of this year Andrew Goodwin, Gershom Cox, Jesse Kimball and others residing on the east side of the Kennebec river in Hallowell, (now the town of Chelsea) united in requesting the Methodist preachers to visit them.

Epaphras Kibbey and Comfort C. Smith who were the preachers on the Readfield circuit accepted this invitation. They preached to the people in Hallowell and also at Bowman's Point.

The services were usually held in the open air when the weather permitted. A schoolhouse or barn or even a farmer's kitchen held the congregation during stormy weather. These services consisted of some singing by the people led by the preacher, he reading two lines of the hymns and the congregation singing them, then two lines more and so on.

Then came the sermon. In most energetic language the preacher told of a heaven to win and a hell to shun, depicting the glories of the former and the misery of the latter in forcible and eloquent language. At the close of the sermon all unconverted persons in the audience were invited to come forward to the altar where the prayers of the minister and his helpers were offered for them.

The success of these circuit preachers was remarkable and the number of seekers was often to be reckoned by scores. Their labors and sufferings were often great but so also was their reward.

During this year and the next services were held at the point at irregular intervals but there was no organization until 1802. The work of grace, however, continued to grow and the people called Methodists increased in numbers. Just why the class was not immediately formed is explained

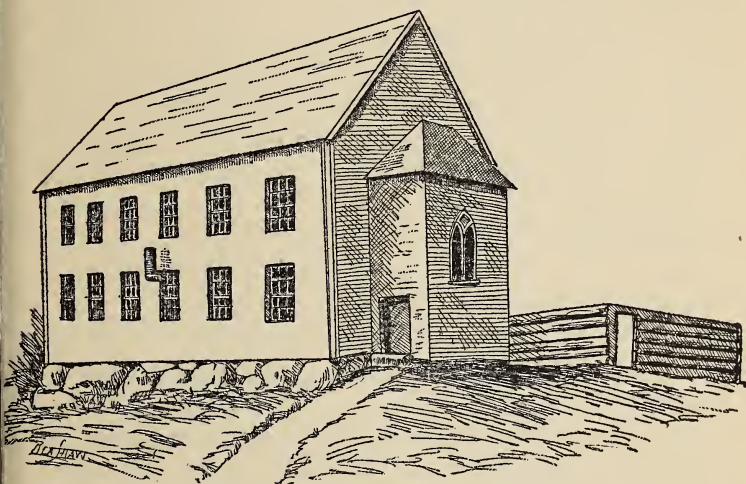
by the fact that the country was practically an unbroken wilderness, the people few and widely scattered and the visits of the circuit preachers few and widely separated. Active opposition also manifested itself from the very beginning.

Kibbey was a devoted and successful preacher. A remarkable reformation commenced under one of his sermons at Monmouth, which extended into the surrounding towns. The effects of this revival reached Hallowell, and resulted in the introduction of Methodism into that town; not, however, without the most strenuous opposition, that manifested itself in persecution, and even in the violence of mobs. The schoolhouse where Kibbey was preaching to the assembled Methodists was assailed by a riotous company of the baser sort. The windows were broken with brickbats and the congregation was disturbed by the noise and many of them insulted and terrified by the rude assailants.

1802. The New England Conference held its second session in Maine at Monmouth, July, 1802. At this conference Hallowell circuit was formed embracing all the territory in the towns on both sides of the Kennebec from Gardiner to Skowhegan. Comfort C. Smith and Aaron Humphrey were appointed preachers on this circuit. The whole Province of Maine then contained but ten circuits all included in one district under the charge of Ralph Williston as presiding elder. The converts obtained during the preceding years were this year organized into a class, but their place of worship is not known. The class-leader is not known but it is believed to be Moses Springer, Sr.

Captain Moses Springer was one of the earliest settlers in this part of the country. He bought all the land on both sides of the street now called Bowman street, extending back

from the river a number of miles. His business was that of shipbuilding and his shipyard was located near the place where the sawmill on Bowman's Point now stands. The war between the United States and France in 1794 proved costly to him as many of his vessels were then taken by the French privateers. The so-called French Spoilation Claims are the claims for re-imbursement introduced in Congress



CHURCH ON BOWMAN'S POINT.

Drawn from memory by Mrs. Harriet Perry. The fence at the right is the town pound.

by the heirs of Mr. Springer and others whose property was destroyed in the same way.

Personally he was rather stout and of medium height. He was a fine navigator and an excellent master of a vessel and was captain of various vessels when a young man.

After retiring from the sea, he devoted his attention to his shipbuilding interests. He was very religious and was one

of the earliest Methodists, serving as clerk of the circuit from 1818 until his death which occurred at his home near the Point about 1830.

1803. In the summer of 1803 a meeting-house was erected at Bowman's Point on the intervale south of the house now owned by Warren Seavey and exactly opposite the end of Bowman street, which was for a long time called Meeting-House lane.

The building was forty-five feet in length by forty feet in width. It was clapboarded and shingled on the outside but was left rough and unfinished within. There was no ceiling nor walls except the rough boards on the outside of the church. The heavy rafters and great trusses used to support the roof were visible between the huge cross timbers running from one side of the house to the other. Small windows in two stories were placed in the walls of the church and there was no apparatus whatever for heating the edifice. In winter the women were accustomed to bring iron kettles filled with hot coals to enable them to withstand the cold.

Rough board seats were provided and a wide gallery surrounded the building thus offering ample accommodations for the devoted band of worshippers, who were accustomed to assemble there to worship.

One spring there was a flood in the river and a lot of logs floating down struck the side of the building and badly damaged it. This accident, combined with the increase of population around the mouth of the Cobbossee, led to the ultimate disuse of the building and it was finally degraded into a stable. It is now in Hallowell on Union street and is the property of the Hallowell Granite Company.

From the Conference held in Boston July, 1803, Aaron Humphrey and Samuel Hillman were appointed to this circuit and Joshua Taylor had charge as presiding elder of the Maine district. There was quite an increase this year in the number of members in the society.

1804. So popular upon this charge was Aaron Humphrey that from the Conference held in Buxton in 1804 he was returned to Hallowell circuit for the third time. The rule limiting the term of a preacher's continuance on one circuit to two years had not then been adopted. Daniel Perry was sent as Mr. Humphrey's colleague under Joshua Soule (afterward Bishop) as presiding elder of the District of Maine. "This was a year of revivals throughout the State. The good work commenced at Conference; forty persons having been converted during the week of its session at Buxton" says the report of that year.

Hallowell circuit shared largely in this outpouring of God's Spirit. A number were converted at Bowman's Point and new interest was manifested throughout the town to examine the strange doctrines of the Methodists, a sect everywhere spoken against. Much opposition to the labor of the itinerants was manifested on the part of those who were committed in favor of a settled ministry and the established order of religious worship. While others to whom the enforced payment of parish taxes for the support of a minister, sustained by law, was exceedingly odious, sympathized with the Methodists and gave them their hearty co-operation. "But through evil report as well as good the work extended its widening way; the flatteries of the worldly friends of Methodism were as dangerous as the opposition of its bigoted foes."

1805. From the Conference held in Lynn in 1805, Thomas Perry received his appointment to this circuit. There was no decline in the religious interest manifested the previous year. Great increase was made to the number of believers. One hundred and eighty-seven church members were reported at the close of the year.

1806. In 1806 the Conference met at Canaan, N. H. Two districts were formed in Maine and Joshua Soule was continued as Presiding Elder of the eastern portion of the Kennebec District. David Carr was appointed preacher upon Hallowell circuit. Much dissatisfaction was manifested by the society on account of the preacher's youth and inexperience, immediately after his arrival upon the charge. An exchange of preachers was made through the Presiding Elder and A. H. Cobb who had been appointed to Bristol circuit took Mr. Carr's place. Such manifestations of dissatisfaction are exceedingly disadvantageous to any society. The result of this rejection of the preacher sent by Conference was a loss of spiritual life and a sad diminution of numbers; only one hundred and fifteen being returned at the close of the year.

1807. From the Conference held in Boston in June, 1807, Caleb Fogg was sent to Hallowell circuit. He was eccentric in many respects; a preacher of vigorous original thought and a strong opponent of fatalism in all its manifestations; insisting always on man's responsibility and the freeness of the offers of salvation. His Bible was always about him and he carried the conviction of his deep piety even to the hearts of those who disliked the plain unvarnished delineation of truth he was accustomed to exhibit.

1808. The New England Conference met in 1808 at New London, Conn. From this Conference Henry Martin was appointed preacher to Hallowell circuit; and Oliver Beale, Presiding Elder of the Kennebec District. After laboring on the circuit for a few months, Martin, with the approbation of the Presiding Elder engaged in a missionary excursion.

He had hardly commenced these extended labors when he fell in the conflict. His illness was short and painful which he endured with Christian submission. He died at Georgetown, December, 1808.

During this year a class was formed at the village of Hallowell and Elihu Robinson of Augusta, served as class leader. Mr. Robinson, the leader of the class, was accustomed to travel from Augusta on horseback with his wife behind him on the same horse. The appearance of this worthy couple furnishes a striking illustration of primitive Methodism. The broad-brimmed hat and straight-bodied coat with its standing collar; the neat Quaker bonnet and fringeless shawl, have alike passed away.

1809. In 1809 Ebenezer F. Newell was sent to the circuit from the Conference which held its session at Monmouth. His ministry was characterized by a great increase in interest, especially at Augusta where the number of members was largely augmented.

1810. In 1810 the New England Conference met at Winchester, N. H. Zachariah Gibson was appointed to Hallowell circuit. At first he was very popular among the people and universally considered a young preacher of superior talents. He did not retain his popularity to the

close of the year. Having formed a matrimonial engagement with Dorothy Bennett, a member of the first class formed in Hallowell village, he married her in spite of the remonstrances of some of the society who thought that Paul's example of celibacy ought to be followed by every Methodist preacher, so that the Church might not be burdened with the support of a family. This narrow-minded and niggardly policy drove many of the best preachers of those days from the ranks of the itinerancy. Some of them took refuge in other communions, while others engaged in secular pursuits. Ralph Williston, the first presiding elder of the District and Aaron Humphrey, the first preacher on the circuit, joined the Episcopal Church in Gardiner. Mr. Humphrey was rector of the Episcopal church from this year until the summer of 1814. In the midst of such illiberality and fault-finding there was quite a diminution in the numbers of the society, only one hundred and fifty-three being reported at the end of the year.

1811. In 1811 Samuel Hillman was the preacher sent from the Conference held in Barnard, Vt. He came not as a stranger for he had previously travelled the circuit with Aaron Humphrey.

1812. From the Conference held in Lynn in 1812, Mr. Hillman was reappointed to the circuit under Chas. Virgin, Presiding Elder.

This was a time of high political excitement and much uneasiness was manifested by a portion of the society on account of the active part taken by the preacher in favor of the war against Great Britain. The majority of the community were Federalists and were warmly opposed to the policy of the General Government, especially the several

embargo acts and the declaration of war. But there were some whose sons or brothers had been most unrighteously impressed from American vessels to serve in the British Navy. These heartily approved of the war. The Congregational clergyman of Augusta had given great offence to the Republicans by preaching on a special occasion before a company of volunteers from these words: "This year thou shalt die because thou hast taught rebellion against the Lord." The indignant volunteers immediately sent for the Methodist preacher who came and cheered on the band of soldiers, arousing to the highest pitch their military enthusiasm while he delivered to them a spirited discourse from the encouraging words "Go, in this, thy might and thou shalt save Israel from the hands of the Midianites; have not I sent thee?" The Federalists were not pleased with this manifestation of political zeal.

1813. In 1813 the New England Conference met at Salem, Conn. Joshua Soule was again appointed Presiding Elder of the Kennebec District and Joshua Randall preacher in Hallowell circuit. He was generally esteemed an able preacher though too fond of metaphysical discussions. He was perhaps already tainted with some of those peculiar views of theology that subsequently developed themselves into a system so different from our Articles of Faith and the writings of our standard authors that it led to his expulsion from the Church in 1824. Amidst the strifes of political excitement that prevailed in the community, the great concerns of religion were neglected and there was a sad declension in piety. The number in the society was reduced to one hundred and thirty-nine.

1814. The Conference met at Durham, Maine, in 1814 and John Atwell was appointed to Hallowell circuit. He was a faithful, pious preacher, wholly devoted to his work. Under his able ministry the membership was largely increased, over one hundred being received on probation in Gardiner alone.

1815. So successful had been the labors of Mr. Atwell that from the Conference which met at Unity, N. H., he was returned to Hallowell circuit a second time. In a quarterly conference held in Augusta, April 22, 1815, the following votes were passed:

Voted, That a method be adopted for the support of the itinerant ministry by raising a fund to consist of sheep or other property.

Voted, That a committee of three be appointed to form a constitution for the government of said fund.

Voted, That Brothers Elihu Robinson, James Williams and Sullivan Kendall be a committee for that purpose.

At a subsequent quarterly meeting held October 14, 1815, the following vote was passed.

Voted, That an agent be chosen to take the charge of the business relative to a fund.

Voted, To choose Brother Japheth Beale as agent.

At the close of Mr. Atwell's term of service, the society numbered two hundred and thirty and a general impulse was given to the work in this part of the State.

1816. The New England Conference held its annual session at Bristol, Conn. Oliver Beale was again appointed Presiding Elder and Henry True preacher in the circuit. He was then a young man ardent and devoted and everywhere esteemed as an able and talented preacher. The society flourished under his administration.

The peculiar means adopted during the previous year to assist in the payment of the preacher's salary appears to have been entirely successful. The following vote seems to hint that advice was as freely given in those days as is sometimes done in later years.

Voted, That the agent chosen to superintend the business relative to the fund shall be at liberty to manage and conduct the business relative to the fund according to his own skill and judgment.

Voted, That the profits already arisen by the fund be appropriated to pay the preacher's quarterage.

1817. In 1817 the Conference held its session at Concord, N. H. Daniel Wentworth was sent to Hallowell circuit and a large increase was made to the membership of the society.

The following vote passed in quarterly meeting May 3, 1817, shows that the antipathy to a married minister had passed away.

Voted, To choose a committee to furnish a house for the accommodation of our preacher and his family, if he has any, the present year.

Voted, To choose Brother Samuel Dinsmore and Brother Isaac Stedman a committee for that purpose.

By the following resolve a custom which had been long in force among the Wesleyan Methodists in England was transplanted into American soil, where it flourished for many years.

Resolved, That the class-leaders use their influence to make weekly collections of two cents per week, of each member in their respective classes for the purpose of supplying the preacher's quarterage.

1818. In 1818 the New England Conference held its annual session at Bowman's Point.

Bishop Enoch George was present and presided over the deliberations. The Sabbath was a day long to be remembered. The meeting-house was so fully crowded that "it was feared lest the galleries should give way." Bishop George preached a most thrilling discourse on Eternity.

Benjamin Jones was returned at this Conference as preacher to Hallowell circuit under David Hutchinson as Presiding Elder. During this year the "sheep fund" appears to have made substantial progress, several votes being passed relative to the care of the sheep and requests for reports concerning their condition. At a quarterly meeting held August 22, 1818, it was

Voted, That the income of the fund now on hand be disposed of by the committee, after the agent is paid for his services, to the use of the circuit preacher.

A very peculiar custom of the early days, the necessity for which has long passed away, was the "Estimating Committee." The following is a sample of the vote usually passed at the beginning of every Conference year and serves to illustrate the economy the people in those times were compelled to practice.

Voted, That Brother Moses Springer, Brother Moses Springer, Jr., and Brother Ebenezer Freeman be a committee to estimate the house rent, table and fuel expenses of the circuit preacher the present year.

Where they obtained their data on which to base an estimate is not known. The estimating committee as in use to-day estimates the amount of money needed to run the parish during the Conference year and apports it among the members.

1819. In 1819 Oliver Beale was sent from the Conference held at Lynn, Mass., to this circuit. The little labor which he in his enfeebled state was enabled to perform was

mostly confined to Augusta and the vicinity of his residence. Ebenezer F. Newell, who, ten years before, had travelled this circuit, was now located at Hallowell and supplied the pulpits. Under his faithful and protracted labors the churches on the circuit were greatly strengthened. During his occupancy of the circuit the need of a parsonage was greatly felt and means were taken to procure one. The record of July 3, 1819, contain the following vote.

Voted, To choose a committee of five members on the circuit to examine and see where they can purchase a parsonage house for the circuit preacher and report at our next quarterly meeting Conference.

Voted, To choose Brother Moses Springer, Japheth Beale, Jr., Elihu Robinson, Ebenezer Moore and John Gifford a committee for said purpose.

At the next quarterly meeting the committee being unable to make a full report were given more time. At the close of the Conference year the number of members was four hundred and five; a large increase over the preceding years.

1820. The New England Conference held its session in 1820 at Nantucket and Henry True was appointed to this circuit as preacher in charge. The charge had now become so large in numbers that it was deemed expedient to divide the circuit; accordingly the three towns of Gardiner, Hallowell and Augusta were set off from the rest of the district and continued to be called Hallowell circuit.

At the quarterly Conference May 20, 1820, it was "agreed with Brother Japheth Beale, Jr., to keep the sheep belonging to the fund, forty-two in number, and keep them at his own risk and return them to the society when called for. Said sheep to be a tolerable good lot of sheep and pay to the said society annually two-thirds of a pound of wool for

each sheep." A little later in the year it was voted "that the wool received from Japheth Beale (twenty-eight pounds being the net proceeds of the sheep fund for the year past) shall be appropriated to make up in part the deficiency in the quarterage of the preacher for the present year."

1821. From the Conference held in Barre, Vt., Chas. Virgin was sent to the three churches comprised in Hal-lowell circuit. The larger part of the congregation of the church worshipping at Bowman's Point lived within the present limits of Gardiner and a mile or more from the church building. Services had occasionally been held in a schoolhouse on High street situated near where the "yellow meeting-house" now stands.

During the year 1821 the Methodists occupied the building vacated by the Episcopal Society after their present elegant edifice was completed and dedicated.

Mr. Virgin's services seem to have been very acceptable and satisfactory, the number of the members being three hundred and fourteen at the beginning of the year and three hundred and fifty-two at the close.

1822. From the Conference held in Bath, Maine, the Rev. David Hutchinson was returned as preacher in charge. The services continued to be held in the building vacated by the Episcopalians until late in the summer of 1822.

Mr. Richard Clay having completed the yellow meeting-house on the Plaisted hill, which he had built at his own expense, informed the minister that he "had given the house to the Lord, and the key to Father Plaisted." This was considered an intimation that the Church might occupy it, which they did immediately, and continued there until November, 1828, when the new Church was dedicated.

1823. From the Conference which held its session in 1823 at Providence, R. I., Rev. David Hutchinson was returned a second time. He had for his colleague, Rev. Otis Williams. Eleazor Wells was the Presiding Elder. As a result of the religious interest manifested during the last part of the preceding Conference year more than fifty united with the Church and the total membership was returned as three hundred and seventy-two.

1824. In 1824, the New England Conference held its session at Barnard, Vt. Herman Nickerson and Jesse Stone were appointed to this circuit. There was no increase of members during the year.

At the General Conference of the Methodist Episcopal Church in America held in Baltimore this year, the three districts of the New England Conference within the Province of Maine were detached from that body and united together to form the Maine Conference which held its first session in Gardiner in 1825.

1825. Bishops Enoch George and Elijah Hedding presided over the first session of the Conference and Stephen Lowell and Caleb D. Rogers were appointed as preachers in charge of the circuit. That part of the circuit lying east of the Kennebec river was this year set off from Hallowell circuit under the name of Pittston circuit.

1826. In 1826 the Maine Conference held its session at Bucksport. Wilder B. Mack and Moses Hill were appointed preachers in charge. During the preceding year the parish in Hallowell had erected the church, that enlarged and adorned, they are now using. There were then three strong charges in the circuit and but two ministers, so it was necessary that each of the pulpits should in turn be

occupied by a local preacher. For this reason it was deemed expedient to again divide the circuit. This was done, Augusta and Hallowell still remaining as Hallowell circuit, while Gardiner was erected into an independent parish.

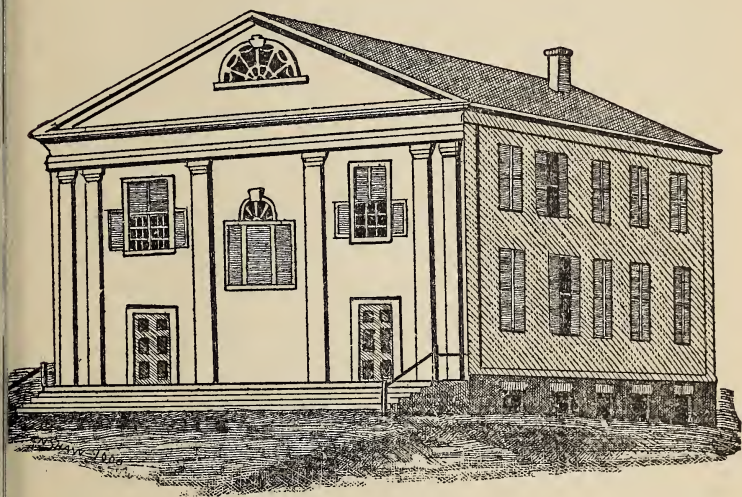
1827. From this time on the Gardiner M. E. Church appears as a separate station. In twenty-seven years it had grown from nothing to an organization of one hundred and fifty-nine members and worshipping in its own building which, however, it was rapidly outgrowing. Phineas Crandall was returned by the conference as preacher and entered upon his work under very favorable conditions.

The first Sunday school in America was organized in 1790, pursuant to a vote passed by the General Conference. This was but nine years after the inception in England. In 1827 a small Sunday school was organized in connection with our Church but no records are left and it probably languished or lived at a dying rate until its revival in 1841, since which time it has proved a vigorous ally of the work of the Church.

1828. From the session of the Maine Conference held August 14th of this year at Vienna, Rev. John Atwell was returned to this charge. It was understood by the church-members that the abandonment and sale of the church building on Bowman's Point was the first move towards a home within the limits of the city of Gardiner. The society was too large for the little chapel erected by Mr. Clay and were of such proportions as to warrant them in starting upon a building enterprise. The lot on Highland avenue was presented to them by Hon. R. H. Gardiner and the pews were sold at auction to obtain money to erect the building. From

the valuation placed upon the pews for taxation we find the amount of money thus raised was eight hundred and ninety-four dollars. Michael Woodward was the master builder.

The deed of Mr. Gardiner dated November 1, 1827, names Ebenezer Moore, Ichabod Plaisted, Maltiah Lawrence, Michael Woodward, Moses Springer, Jr., John Moore, John Russell, Marvel Springer and Thomas Atkins



THE CHURCH IN 1828.

as trustees. The lot was a large one measuring seven rods by twelve, the location being north of the stream on the Litchfield road. The conditions were "that they erect a house for the worship of Almighty God and forever hereafter permit ministers belonging to the Methodist Episcopal Church to preach and expound God's Holy Word therein."

The erection of the building was in the manner in vogue at that time and was termed a "raising." After the lot had been graded by cutting into the bank on the west or upper side and placing the dirt in a depression near the road, the foundations and underpinning of the church were placed in position. Considerable difficulty was encountered in laying the underpinning under the front of the church, the ground being blue clay and very much the consistency of lard. This was finally overcome by laying large pine logs, two or three feet in diameter and flattened on two sides, as far down in the clay as possible and placing the brick wall upon the upper one. The sills and cross-timbers were then placed in position and a layer of boards for a floor securely nailed on.

While the masons had been attending to this, other workmen were busy framing the timbers of the building; and when the underpinning was done the timbers were prepared for raising.

It was the custom for the builder of a building to furnish a barrel of rum and place it on tap the day of the raising. This would attract a large number of men whose labors would be useful in raising the building. Michael Woodward said he would raise the church without rum or other liquor; but it was the general opinion that such a thing was impossible. He brewed a large amount of spruce beer, an exceedingly mild substitute for the rum usually used, and relied on this to bring the men together. It is altogether possible that the novelty of a raising without liquor would suffice to draw a crowd.

The frame work of the northern end where the pulpit now stands was raised first, then the sides, and, lastly, the front end.

The first cost of the edifice was about thirty-five hundred dollars. The music at the dedication of the church and for many years afterwards was under the direction of General Aaron Capen, and consisted of a chorus of singers in the gallery in the rear of the church, and the congregation, in the manner of the times, turned their backs upon the minister when the hymns were sung. The tunes were mostly in a minor key, though the fugue tunes found in the back part of the Methodist Hymnal were used to some extent. The hymns used were Chas. Wesley's with the addition of a number composed by Isaac Watts. Some of the small leather-covered hymn books are still in existence. The building was quickly finished and, on December 4, 1828, was dedicated to the worship of God in the presence of an enormous congregation. The dedicatory sermon was preached by Rev. John Newlands Maffitt, a talented preacher.

The building was forty-five feet in width by sixty feet in length, with a slight projection of the roof in front supported by Doric pillars. A gallery extended completely around the building and the minister's pulpit was in the part over the entrances. The pulpit, very high up, was reached by a flight of winding stairs, and was placed in the front part of the building; so that every belated person was compelled to enter in sight of the whole congregation.

The edifice thus constructed would seat, probably six hundred.

Beneath the building was a small vestry in the back part of the church not over fifteen or twenty feet in width. It contained the heating apparatus of the church, a potash kettle inverted over a brick oven. The heat passed up through a hole about two feet wide by six long, cut in the

floor of the church, the smoke, or a part of it, was carried by a long funnel across the vestry and into a chimney in the northwest corner of the church. Uncle John Lawrence was the first sexton.

Michael Woodward is well remembered by the older members of the parish as one of the sturdy yoemen of his time; one of that great body of men upon whom our country relied to bring it through the "times that tried men's souls." He was possessed of great physical endurance, and was a man well calculated to govern other men. He occupied a prominent position in the parish for a great many years. His death in 1878 at the age of ninety-six years was lamented by the whole parish.

Tradition tells us the names of some of the singers in that old choir. They were General Capen, leader; Mrs. Allen Crowell, Mrs. Deborah Johnson, Newell Day, William Day, Amasa Fitch and John Lawrence. This is only a partial list but extensive inquiry has failed to obtain the names of the remainder of the choir. The dedicatory hymn sung was as follows. The tune to which it was sung was Duke St.

HYMN COMPOSED FOR THE DEDICATION OF THE METHODIST MEETING-HOUSE IN GARDINER, DEC. 4, 1828.

I

Great God! we come to seek thy face,
Whose smile the wide creation cheers;
Whose presence fills Eternal space;
Eternal Ages are thy years.

II

Angels and saints before thy throne
With humble adoration bow,
We, too, confess thee God alone,
And in thy Courts would worship now.

III

1918825

To thee we dedicate this house;
Oh may it be a house of prayer,
Where saints shall pay their early vows,
And thy rich grace and fulness share.

IV

Accept the tribute of our hands,
The feeble tribute which we give:
Here listening to thy high commands,
O may we hear thy word and live.

V

Here may the heralds of thy cross
The message of thy grace proclaim,
Unawed by frowns or pains or loss,
Declare a risen Saviour's name.

VI

Here may the word of truth be given,
And listening multitudes believe;
Here may they learn the way to Heaven,
And light and life and joy receive.

VII.

Here may thy grace and love distill
Like evening showers and early dew,
The broken heart with Peace to fill,
The contrite spirit to renew.

VIII.

And when on Earth our course is run,
And we shall worship here no more,
May we around thy spotless throne
Our God, our Saviour still adore.

Moses Springer, Jr., the writer of the dedicatory hymn was the son of the Moses Springer mentioned in the foregoing pages of this book. His father had intended that he should pursue the same line of life work as he himself had done, but an unfortunate accident by which he lost the use of one knee, prevented the execution of these plans. The son was much more interested in books than the father had been and by diligent application became a scholar of no mean pretensions. After studying for the ministry, he became a member of the Maine Conference and officiated at several charges until his election to the position of editor of the Maine Wesleyan Journal, the organ of the Methodists in Maine. He gave several lectures on astronomy, in which science he was interested from childhood. The weather predictions in the Maine Farmers' Almanac were from his calculations. He was intimately acquainted with Hon. R. H. Gardiner, their tastes running in similar lines and the sun-dial now in use at the Oaklands was erected under his supervision. Mr. Springer was one of the founders of Kent's Hill Seminary and also of Hermon Lodge, F. & A. M.

After his resignation from the editorship of the Wesleyan Journal he was appointed an assistant in the United States Naval Observatory at Washington, D. C., which position he occupied during his active life. He died in December, 1866, in Winchenden, Mass., at the home of his daughter, the late Mrs. Louisa Boardman.

It is probable that Gardiner has never produced his equal as a scholar.

1829. The Maine Conference held its session in the new Methodist Church in Gardiner, Bishop Hedding presiding, and John Atwell was returned for the second year.

On the 19th day of December of this year a meeting of the pewholders of the church was called in the manner prescribed by law for the purpose of incorporating the pew-owners into a legal body.

At this meeting held December 21, 1829, Thomas Gilpatrick was chosen moderator and Cyrus Kendrick, clerk. It was voted to become an incorporate body and Moses Springer, Jr., Thomas Gilpatrick and Cyrus Kendrick were appointed a committee to draft the necessary by-laws. It was also voted to call a meeting at the beginning of the year "to see if the pewholders will get the said meeting-house insured against fire."

The following statement in the records of 1821 indicates beyond a doubt the rising of the storm that was destined within a few years to break with tremendous force over the heads of the people, not in this city only, but all over the United States. "Some uneasiness was manifested by a portion of the church because the preachers were often Free Masons and, as was alleged, were interested in attending the Masonic meetings to the neglect of the social meetings of the church."

The following resolutions were adopted by the Conference at its meeting in April.

1. *Resolved*, That we considered ourselves bound, as ministers of the Gospel of Christ, to avoid all such questions and measures for or against Masonry, as produce excitement and stir up strife amongst our people.

2. *Resolved*, That we will not encourage nor attend either Masonic or Anti-Masonic meetings of any kind; and we affectionately advise all our brethren in the ministry and membership, to do the same.

Moses Springer, Jr., and Cyrus Kendrick were the foremost among the founders of Hermon Lodge, F. and A. M. of this city, and Cyrus Kendrick was its first master.

1830. The Maine Conference met at Portland, June 9, 1830. Stephen Waterhouse was stationed at Gardiner as preacher in charge.

At the parish meeting held January 11, 1830, a code of by-laws, drawn up by the committee chosen at the meeting the year before, were read and adopted. Following the rules laid down, Messrs. Thos. Gilpatrick, John Moore and Marvel Sprague were chosen a superintending committee for the ensuing year. As the by-laws called for a parish meeting in September of each year, the assembly then adjourned to meet on that time.

At this meeting Thomas Gilpatrick was chosen moderator; D. L. Milliken, treasurer and clerk and Thomas Gilpatrick, John Moore and Marvel Sprague, superintending committee. Stephen Webber was chosen collector and given five per cent of all money he should collect. The superintending committee were granted one dollar per day "and no more" for their services.

One pew in the church was set aside for the minister's family and it was voted "to exempt the same from taxation."

It is evident that temporal affairs well attended to, will assist in promoting the spiritual interests of the church, for at the close of the Conference year the number of members was three hundred and ninety-seven.

During this year the church purchased of Ichabod Plaisited the house on Highland avenue, now owned and occupied by William Houston for the use of the preacher's family.

This house was used for this purpose until 1873 when the present parsonage was built.

1831. The Rev. Stephen Waterhouse was returned for a second year by the Conference in session at Hallowell. At the annual parish meeting D. L. Milliken was re-elected clerk; Stephen Webber, collector and Thomas Gilpatrick, M. Woodward and John Plaisted were chosen as the superintending committee.

1832. Rev. Justin Spaulding was the preacher in charge during this year. A petition signed by Sam'l Springer, Richard Stuart, Benjamin Johnson, M. Woodward, Andrew Johnson, Jr., D. L. Milliken and Samuel Amee, was presented to George W. Bachelder, a local justice of the peace, which stated that the parish was without officers empowered to call a meeting and requesting him to issue his warrant calling a parish meeting.

The meeting was duly called; Ebenezer Moore was chosen moderator, and Moses Springer, clerk and treasurer. Fifty dollars were raised for the purpose of "procuring insurance, securing the outside of the house, procuring fuel, and for paying someone to take care of the house." Evidently money was less plentiful in those days than it is now.

1833. The Maine Conference held its session at Bath in this year and Rev. R. E. Schermerhorn was sent to Gardiner. Mr. Schermerhorn was from New York, by descent a Dutchman, and was well liked and generally acceptable to the parish. The membership had declined from three hundred and eighty in 1831 to two hundred and forty-five.

At the parish meeting held November 18, 1833, Ebenezer Moore was chosen moderator and Michael Woodward,

clerk and treasurer. The superintending committee were Ebenezer Moore, Daniel Clay and William Robinson, and Samuel Amee was chosen collector.

It appears that the collector had as difficult time to collect the assessments in those days as he sometimes does now, for it was voted "that the old bills be put into the present collector's hands for collection."

1834. During this year the Conference held its session at Gardiner, Bishop Hedding presiding, and Rev. Aaron Sanderson was returned as preacher in charge.

Mr. Sanderson was a very popular preacher. His buoyant and cheerful disposition, aptness in illustration, combined with an animated pulpit demeanor, made him one of the most successful ministers of his day.

Under his pastorate the church maintained its position but no extensive revival took place.

A relative of Mr. Sanderson, I think his granddaughter, taught the High Street Grammar School during the school year 1881-2. The library and mineral cabinet now in the school are the result of the interest she aroused in the scholars.

At the Conference an agent, Gresham F. Cox, was appointed to travel among the Conferences and solicit funds to aid the Conference Seminary at Kent's Hill. No reports appear but he undoubtedly came to Gardiner and received the response Gardiner always gives to any cause having for its object the education of the young.

1835. From the session of the Maine Conference held in Bangor, Rev. Aaron Sanderson was sent to Gardiner for a second year. He appears to have been as successful this year as before, but no definite records beyond the number of members are left.

Rev. R. E. Schermerhorn, pastor of the church in 1831, died April 3, 1836.

The question of slavery was agitating the minds of many of the ministers, the majority of whom were greatly opposed to its existence and the extension of which was a great horror to them. The Conference passed resolutions denouncing the system, but cautioning the ministers against inflammatory utterances. So early did the Methodist Church, as a body, put itself on the side of abolition.

1836. The Maine Conference met in Portland, Bishop Hedding presiding, and Rev. John B. Husted was sent to minister to the Gardiner church. Under his faithful ministration the membership was largely increased.

A unique lecture on temperance was given in the church sometime during this year, by Dr. Silas Holman, one of the first physicians to practice his profession in Gardiner. The lecture was in the form of a trial in which King Alcohol appeared as the criminal. Arguments were advanced on both sides, the charge was given, and King Alcohol was declared "guilty" and sentenced to perpetual banishment on an uninhabited island.

1837. The Maine Conference met at Hallowell, Bishop Waugh presiding. Rev. John W. Atkins was appointed to Gardiner.

In spite of the financial stringency of the times the church made a gain in membership and seems to have been in a flourishing and prosperous condition.

The heating apparatus which had always been unsatisfactory was taken out during this year and two stoves were bought to replace it. These were long cast-iron stoves and were capable of receiving a stick of wood four feet in

length. The old chimney in the corner was taken down and one erected in the middle of the rear of the church. The funnels extended nearly the length of the building, then united and passed into the chimney under the singers' gallery. This was an improvement in several respects, since they gave out more heat and less smoke, but the long funnels dripped creosote upon the heads of the people to the injury of their clothes and perhaps their dispositions. To remedy this a chimney was built in the middle of the west side of the building, but this smoked and was replaced by a stack of drain-pipe. Finally the tall chimney was built in the northwest corner that remains there to-day.

1838. From the session of the Maine Conference held at Wiscasset in June of this year, Rev. Moses Hill was stationed at Gardiner. He was a talented preacher, though of such a retiring disposition as almost to warrant the term diffident.

At the parish meeting, Ebenezer Moore, Ezekiel Waterhouse and Samuel Amee were chosen assessors. It was voted "to raise two hundred and fifty dollars for repairing the meeting-house."

The repairs consisted in taking down the singers' gallery in the rear of the building and putting a new pulpit in its place. This pulpit was lower than the old one and was not boxed in nor placed on stilts as the old one had been. The removal of the pulpit to near its present place necessitated changing all the pews. They were constructed in the manner common to those days, with high, straight backs and doors opening into the aisles. Whether new pews were bought or the old ones made over, it is impossible to say definitely. The singers were placed in the front of the

church facing the preacher but not in a gallery, and a small organ built by Jesse Reed was hired and used for a short time in connection with the singing. After using it a short time the society decided that it was not large enough and in accordance with their agreement with Mr. Reed, returned it to him.

1839. From the session of the Conference at Hampden, Rev. Moses Hill was returned for his second year. The year was exceedingly successful and the interest and membership were largely increased.

This year marks the close of the first century of the existence of the Methodist Church as a separate and distinct organization.

At the annual parish meeting the assessors chosen for the preceding year were re-elected for another year. It was voted "to raise three hundred dollars to repair, paint or whitewash good, the wall and to do any other work or repairs to said building as may be thought necessary. Ebenezer Moore, Nathaniel Webber and William Springer were chosen a committee to attend to this work.

1840. The Maine Conference met at Kent's Hill with Bishop Soule presiding. As the rule then existed, no preacher could remain at any one charge longer than two years; Rev. William F. Farrington was sent in place of Mr. Hill. His services were very acceptable to the society and a large ingathering of members resulted from his labors. His daughter, Hannah F., assisted General Capen in leading the choir and is well remembered by the older members of the church as a beautiful musician. She afterwards married Eben Plaisted, who lived opposite the grammar school building on High street.

It must have been about this time that an innovation was attempted that very much displeased some of the members of the congregation. The music used during church services had been heretofore, vocal, but some of the more progressive members of the church or choir invited Mr. (afterwards Colonel) G. M. Atwood, who was an active member of the church, to assist with his bass-viol in the rendering of the hymns. He continued to play two or three years, though against the wishes of some of the more conservative members of the congregation. After his departure from the choir no instrumental music was attempted until the introduction of the organ some years later.

During this year the Methodists along the River road and in South Gardiner erected a church building in the village at South Gardiner containing forty-two pews, at an expense of \$1,200. The building was located at South Gardiner and was united with Gardiner under the name of Gardiner circuit.

1841. Mr. Farrington was returned by the Maine Conference which held its session at Skowhegan. His success is evidenced by the number reported at the close of his pastorate, being four hundred and seventy.

The "worldly minded" members of the congregation, in this case the women, were evidently not satisfied with the introduction of instrumental music into the church services but commenced agitation for the purchase of a carpet in order to make the house attractive, as well as to deaden the sounds of the heels of some belated worshipper. In spite of the protests against this intention it was carried out and the carpet purchased and put down. The presence of the

carpet seems to have been sufficient argument in its favor for nothing has been recorded since in opposition to such a move.

Mr. Farrington was a strong advocate of the Sunday school and during his stay the work of the school was put on a sound basis and measures were taken to bring this department of church work up to the position it ought to occupy. The pastor was ably assisted by Asa Woodward, who was for more than forty years secretary of the Sunday school, and teacher of one of the classes. He was peculiar in some respects but was a man of great piety, very conscientious and an ardent worker for his beloved church.

At the annual meeting of the Sunday School Board in this year, fifty-four teachers were elected, twenty-seven men and twenty-seven women; this shows that the school must have been large.

The following vote passed at this meeting was rescinded by a meeting hastily called together for that purpose the following month.

Voted, "That a present of a book be made the last Sabbath in August to those scholars who wish it in preference to the loan of one every Sabbath."

Subsequently a constitution and by-laws was adopted organizing them into a body with the euphonious name of the "Gardiner Sabbath School Society Auxiliary to the Sabbath School Union of the Methodist Episcopal Church." These articles are in force at the present day.

1842. Mr. Farrington having remained the full time allowed by the laws of the church, Rev. John Hobart was returned for the ensuing year by the Conference in session with the parish at Gardiner. The church at South Gardiner had been prosperous during its two years of existence.

and was now large enough to become a separate parish and Rev. David Higgins was appointed preacher in charge. The membership numbered 141.

At this time the highest salary within the bounds of the State was paid by the parish in Gardiner, the amount being six hundred dollars.

The religious excitement called Millerism commenced during this year to approach a climax and the parish was somewhat affected by it.

1843. Rev. George Webber was sent to the charge from the Conference holding its session at Bath while Rev. B. B. Byrne was appointed to South Gardiner. The membership shows a sharp decrease from four hundred and seventy to three hundred and twelve, during this year. The cause of this decrease is found in the belief held by some of the church that the end of the world was to occur April 23, 1843. A large number of the members, among whom were John Russell and Marvel Sprague, two of the most prominent and influential members of the church, seceded from the church and held meetings in the yellow meeting-house on High street and also at the New Mills. So great was the excitement that many of the converts to this strange infatuation sold or gave away all their property and even provided themselves with robes in anticipation of the return of Christ. As the day set for the dawn of the millenium passed without anything happening beyond the usual occurrences, many returned to the church, but some set the date further into the future and continued in their mad delusion. The greater part of the church refused to accept these ideas and remained faithfully at their posts, welcoming the wanderers as they returned, rather shamefacedly we may

suppose. No permanent injury was done the church by this display of religious excitement.

During this year some quite extensive alterations in the buiding were entered upon: the high bank east of the church was taken away, the present driveway made, and the vestry was enlarged to the full size of the house. The blue clay under the front of the building which had been so troublesome to the original builder of the church was met with on the back side and the same means were used to overcome it. Along the west side of the vestry were placed partitions, forming small vestries, and in the new part of the vestry, beneath what is now the vestibule, was placed an immense brick furnace capable of holding large logs of wood

It is but just to say that there is a good deal of doubt as to what year these alterations were made, but from the combined judgment of some of the older members of the church there seems to be a strong probability that the summer of 1843 is the correct date.

1844. The Conference met this year in Bangor and sent to the parish Rev. N. D. George and to South Gardiner Rev. John Cummer. Mr. George was a man of studious habits, and though his early school privileges were limited he was a fluent speaker and an able preacher, always speaking without manuscript; he was a prolific writer and was the author of several books.

Temperance sentiment had been strong in Gardiner for many years and while not confined to the members of the church and congregation, yet the larger part of the temperance people and the men most prominent in the movement, were in the Methodist parish. During this year John B.

Gough lectured in the church, a noteworthy occurrence, and stirred the immense congregation to an intense state of feeling on this burning question.

During this year A. K. P. Buffum and Miss Harriet Lawrence, a daughter of "Uncle" John Lawrence, were united in marriage by Mr. George. After the lapse of fifty-six years this venerable couple still live in their home on School street perfect examples of a vigorous and ideal old age.

The estimating committee made its report for the year and decided the claim of the preacher to be as follows :

For travelling expenses.....	\$20 00
House rent	80 00
Quarterage	304 00
Fuel	25 00
Table expenses	120 00
<hr/>	
Whole claim	\$549 00

The average attendance at the Sunday school was one hundred and seventeen which the superintendent stated was less than previously.

1845. From the Conference which held its session in Portland, Rev. T. Greenhalgh was appointed to Gardiner while N. D. George became Presiding Elder of the district.

The financial condition of the church was in rather a bad condition during this year and the Quarterly Conference took means to improve it. The Sunday school was reported to be in a very flourishing condition. The membership showed a sharp decrease in numbers at the close of the year.

1846. The Conference met at Hallowell for its annual session and sent Moses Hill to this parish for a second time. He had been placed in charge during the years 1838-9 and had more than met the wishes of the congregation. It was much to the pleasure of the people that the presiding Bishop, Waugh, sent him to Gardiner again.

The financial condition of the church was much improved during the year and the Sunday school was reported to be in its usual condition.

1847. From the Conference in Saco Rev. Mr. Hill was returned for his second and last consecutive year at Gardiner. At this Conference the following vote was passed, voted "to ask the next General Conference to divide this Conference."

A general improvement was noted in the affairs of the society, the finances were put in better condition; the Sunday school was classified by a better arrangement of teachers and scholars; and a slight increase in membership noted.

1848. The General Conference of the Methodist Church in the United States, which met early in the year, acceded to the request of the Maine Conference by a vote passed the previous year, and divided the Conference into two. The dividing line was the Kennebec river; all the territory east of the river becoming the East Maine Conference.

The Maine Annual Conference held its session at Portland and Rev. Eaton Shaw was sent to Gardiner as preacher in charge.

Mr. Shaw had been a merchant but feeling a call to go into the ministry he left his work and for fourteen years was a successful minister in the leading parishes in the

State; then his health giving out he returned to the mercantile business and settled in Portland, where he died in 1884.

Considerable accessions were made to the Sunday school during the year in consequence of a vote by the Sunday school board "to invite all children not attending elsewhere to come to the Methodist Sunday school." The library which was begun in 1827 at the opening of the school in the yellow meeting-house, numbered at this time about four hundred volumes, and a fund of forty-three dollars was raised to purchase some new books.

A vacancy having arisen in the official board, Hiram Preble was elected to fill it. He was a granite and marble worker by trade and was of a quiet and retiring disposition. He filled several of the offices in the parish, particularly that of collector, in an able manner and was for many years one of the pillars of the church. He died in 1881.

1849. The Conference held this year in Augusta, returned Rev. Eaton Shaw to this parish for a second year. Under his ministration the membership showed a slight decrease but the various departments of church work were well cared for. Mr. Shaw was declining very rapidly in health and during the last of the year the religious services suffered in consequence; the members assisted as far as possible in the work of the church and the pastor was enabled by these means to finish the Conference year.

1850. Mr. Shaw having finished his legal stay in Gardiner, the Conference sent Rev. Joseph Colby to this parish.

Mr. Colby's success in the ministry was largely due to his talented and energetic wife, whose efficient aid, in some of

the departments of the society's work, was a means of great good to the parish.

The omnipresent difficulty concerning heating the church came up this year. It was voted at one board meeting, not to move the furnace; and one of the members of the committee appointed to "attend to the moving of the furnace," immediately resigned. At the next meeting it was voted "to move the furnace;" and the rest of the committee then resigned. How the difficulty was settled the records do not say.

At the annual meeting of the Sunday school I. W. Woodward was elected superintendent.

Wheeler Woodward was a son of Michael Woodward, one of the original Methodists in Gardiner, and was a worthy son of his father. He was greatly interested in the work of the church and a great deal of his time and means were used in furthering God's work in the parish. He was a strong temperance man when total abstinence was a laughing stock to the greater part of the community. He died in 1881. His wife Rebecca died in the fall of 1899, aged 85 years. At her death she was the oldest member of the church.

It was in the winter of 1850-1 that a sweeping revival took place in Gardiner. Meetings were held all day long in the church and crowds thronged the edifice from the early morning meeting until late at night. The addition of nearly two hundred members to the church shows the thoroughness of the work. Many of the older members of the church trace their interest in religious affairs to this great awakening.

1851. Rev. Joseph Colby was returned for a second time by the Conference in session at Winthrop. Mr. Colby's

second year was largely devoted to the ingathering and care of the fruits of the religious awakening of the preceding year.

At the parish meeting, Allen Crowell was chosen collector, and the following copy of assessment gives us our first complete knowledge of the ownership of the pews.

Pew.	Owner.	Pew.	Owner.
1.	Michael Woodward.	30.	J. D. Blake.
2.	R. Clay, Estate.	31.	John L. Foy.
3.	Ebenezer Moore.	32.	George W. Snow.
4.	Michael Woodward.	33.	Michael Woodward.
5.	Samuel Clay, Estate.	34.	Dr. Jas. Parker, Estate.
6.	George Evans and Wm. Wiles.	35.	David Neal.
7.	R. H. Gardiner.	36.	George Plaisted.
8.	R. Thompson and John Plaisted.	37.	E. Waterhouse.
9.	John Plaisted.	38.	John Lawrence.
10.	Nathaniel Godding.	39.	Mrs. Hannah Hayes, Wm. Amee.
11.	Mrs. Mary Jackins.	40.	Daniel Clay, Freeman Trott.
12.	Marvel Sprague.	41.	John Stone, Estate.
13.	Maltiah Lawrence.	42.	A. Plummer, F.A. Plaisted.
14.	Richard Stuart, Estate.	43.	D. L. Milliken, John Plaisted.
15.	James Steward.	44.	William Day.
16.	John Russell.	45.	H. Bowman, Estate.
17.	James G. Donnell.	46.	Riverius Hooker.
18.	John Moore.	47.	Jas. Sherburn, Estate.
19.	William Bradstreet.	48.	James Collins.
21.	Ebenezer Moore.	49.	Ebenezer Moore.
22.	Jeremiah Wakefield, Est.	50.	Thomas N. Atkins.
23.	Mrs. Matilda Collins.	51.	R. Clay, Estate.
24.	Joshua Lord, Estate.	52.	R. Clay, Estate.
25.	David Hinkley.	53.	Samuel Davis.
26.	Stephen Webber.	54.	John Moore.
27.	Daniel Brookings.	55.	Michael Woodward.
28.	Cyrus Kendrick.	56.	James Lowell, Estate.
29.	John McCausland.		

Pew.	Owner.	Pew.	Owner.
57.	Thomas N. Atkins.	70.	John Moore.
58.	Mrs. Julia Gay.	71.	Marvel Sprague.
59.	Benjamin Johnson.	72.	Marvel Sprague.
60.	Ebenezer Moore, F. Trott.	73.	Marvel Sprague.
61.	Hannah Springer.	74.	John Moore.
62.	Ichabod Plaisted, Estate, and D. Farrer.	75.	Michael Woodward.
63.	George Rogers.	76.	John Russell.
64.	Samuel Amee.	77.	Michael Woodward.
65.	Michael Woodward.	78.	John Russell.
66.	Nutting and Cook.	79.	Michael Woodward.
67.	Marvel Sprague.	80.	Samuel Springer.
		81.	Marvel Sprague.

The total tax was two hundred and nine dollars and thirty-one and three-fourths cents. All the pews numbered beyond sixty-six were in the gallery and the average tax for gallery pews was forty cents, making the cost of one seat less than seven cents per year.

1852. The Maine Conference held its session in Portland and sent Rev. George Webber, D. D., to Gardiner. Dr. Webber was one of the ablest ministers the Maine Conference has ever produced. He was dignified and courteous and his sermons were deep and exhaustive, and never sensational. At the General Conference held in Boston in 1852 he was a candidate for the high position of bishop. He died in his home at Kent's Hill in 1875 aged seventy-four years.

Some repairs and alterations were made to the parsonage during this year, and some furniture was added; a committee was appointed to "look after the foundation of the meeting-house." A vote passed at a board meeting shows that the committee attended to their duty. At this meeting it was voted "to raise a committee whose duty it should be

to find twenty or more individuals who will agree to pay their proper share of the debts of the society, that are already contracted."

1853. The twenty-ninth session of the Maine Conference, held at Biddeford, returned Dr. Webber to the Gardiner charge for a second year.

The debt on the parsonage unprovided for the previous year was assessed on the several classes and was probably collected, as no further mention is made of it.

1854. The Maine Conference held its session at Skowhegan during the summer of this year and sent Rev. J. C. Aspenwall to this charge.

Mr. Aspenwall was a radical abolitionist and did not wholly "refrain from agitating the subject of slavery" as was directed by the General Conference. He was, however, an earnest and successful preacher, and his two years' stay in Gardiner was productive of much good to the parish.

At the first meeting of the official board held June 12, 1854, the following vote was passed. It is interesting in that, in principle at least, it is now in practice.

Voted, To take up a collection each communion day to defray the expenses of the same and also to contribute to the poor of the church, and that the preacher in charge and Brother John Moore be a committee to receive the monthly collection and distribute the same, as may be thought proper. At this meeting the classes were joined once a month in a general class to hold its session in the Saturday evening before communion Sunday; a custom made use of at the present day.

The following has its humorous side: At a meeting of the board held May 14, 1855, it was voted "to pay back two dollars to Brother ——— that he put into the contribution box through mistake some weeks since."

1855. Rev. Mr. Aspenwall's return from the Conference at Bath was generally appreciated and he engaged in the duties of his second year with much enthusiasm. A difficulty in the preacher's salary was met by a special effort and the finances put on a firmer basis by the appointment of a committee to solicit funds for the ensuing year. Two things engrossed the attention of the parish during this year; the approaching Conference which was to hold its session in Gardiner, and the remodelling of the church edifice. William Day, George Plaisted and John Moore were chosen a committee to make arrangements for entertaining the Conference.

1856. The Maine Conference met for its thirty-second session in Gardiner, July 2, 1856, Bishop Waugh presiding. A strong resolution was adopted denouncing human slavery. Rev. Parker Jaques was returned as preacher in charge.

Mr. Jaques was a diligent and thorough student, careful in his preparation for the pulpit; a sound preacher, a good minister and especially successful as a Sunday school worker.

During this year a choir was organized under William Day, chorister, and G. M. Johnson, assistant.

The Sunday school was in a flourishing condition and reported twenty-eight officers and teachers, and two hundred and fifty-six scholars enrolled with five hundred books in the library.

The following vote passed in quarterly Conference has never been rescinded. Voted "that the Conference have a standing invitation to meet in Gardiner."

In the summer of this year, Nathaniel Keniston, an old and honored member of the church, dropped dead in front of the drug store now occupied by C. H. Beane.

Some improvements in the church property were made this year. The partition on the west side of the vestry was taken down and a small vestry made by placing folding doors across the vestry cutting off about fifteen feet of the southern end.

The minister's desk was then placed in the northern end. The old brick furnace was removed and two new furnaces burning coal introduced, one at the right of the desk and the other in the small vestry.

The lower part of the building thus remodelled would seat about four hundred and fifty and was usually filled and frequently crowded at every service.

A fine toned bell, weighing nine hundred and eighty-seven pounds and cast by Jones and Hitchcock, Troy, N. Y., was hung in the belfry, which had been built on the church. A yoke of oxen driven by Mr. Amasa Smith, was used to draw the bell up to the belfry.

Pipes were laid from the gas main to the church building and jets were placed in the vestry but the audience room of the church was lighted by oil for some years.

1857. The unanimous desire of the people was gratified by the return of Mr. Jaques from the annual Conference held in Saco in July of this year. At this conference Chas. E. Springer, a native of Gardiner, was admitted as a member of the Maine Conference. He was the second of the name, who were members of the Gardiner church, to become a minister of the Methodist Church. He was, however, not a relative of the Moses Springer mentioned in the preceding pages.

In the summer of this year a singing school was opened in the vestry by Miss Eunice W. Whitney, which lived and flourished for some years.

By the death of Catherine Purrington the Sunday school came into possession of a legacy to be used in purchasing books. It is recorded that forty-five dollars were thus used.

A new furnace was added to the church this year and a committee was appointed to purchase coal for the same. Before this time the building had been heated with wood.

A society of young women was organized in this year for the purpose of assisting in the payment of some of the incidental expenses of the church. No records are in existence concerning it and it doubtless disbanded in a short time.

1858. The Conference at Farmington sent Rev. D. B. Randall to the Gardiner parish.

Mr. Randall's name and history are too well known to need more than a short reference. His grandfather was the founder of the Free Baptist denomination. He was born in Vermont in 1807 and early in life began the study of law, but feeling a call to preach, he left his legal studies and prepared for the ministry. He was admitted to the pastorate in 1827 and for seventy years was one of our best known ministers. His death in Portland last year was the occasion for numerous commemorative and appreciative sketches of his life and work in the papers of all denominations and also the secular press.

The charge prospered exceedingly under Mr. Randall's care. On October 5, 1858, we find the following action recorded.

Chose Brother Buffum, Brother Day and Brother Preble a committee to take the subject of an organ into considera-

tion and do the best they can with regard to procuring one, providing it can be done with dignity and good feeling.

The agitation for repairs in the building continued and we find that during this year "J. Moore was chosen a committee to make the necessary repairs on the meeting-house."

Our Sunday evening service has always been the principal evening service in the city, and it is doubtless true that many come to the vestry only to be entertained. It is to the credit of the church that such persons have always been invited and urged to come. The dim lights of former days tended to encourage uneasiness among the restless boys and young men who occupied the back settees and it was doubtless owing to this that the Board voted "To raise a committee to wait on the city authorities and request them to appoint police to keep order in our prayer-meetings." It was the majesty of the law in the person of the officer and not his official acts that kept silence in the vestry.

1859. From the Conference held at Lewiston Rev. Mr. Randall was returned for a second year.

A tax was assessed by the city upon the church property and was paid under protest. I. W. Woodward was chosen a committee to petition the city government to refund the money thus illegally assessed.

The organ committee having canvassed the ground and concluding the time ripe for obtaining an organ, a committee of five, F. A. Plaisted, H. Lennan, H. Preble, S. E. Johnson, and Freeman Trott were appointed to purchase an instrument.

At this time a movement was made to obtain pure water for the use of the preacher's family. A spring was obtained on top of the hill near the street now called Plaisted street after the Ichabod Plaisted mentioned in preceding pages,

and a series of logs with holes bored lengthwise through them was laid down. The water thus brought into the cellar was used for many years, until the erection of houses around the site of the spring contaminated the water. The pipes were never taken up nor the connection with the spring broken, so that the water still flows into the cellar cistern.

The arrest and trial of John Brown awakened great interest among the church people and the bell was tolled during the entire day upon which he was hanged. J. K. Foy, assisted by Daniel Robinson, tolled the bell, and it is said that no other church in the city commemorated the event in this manner.

1860. According to the Methodist polity, all the ministers in the denomination are stationed at their places for one Conference year. Any minister may be returned for a second year to a parish desirous of retaining his services. By a vote of the General Conference this time was lengthened to three years and accordingly Rev. Mr. Randall was returned, by the Conference at Gorham, to Gardiner parish for another year, an appointment very satisfactory to the members of the congregation.

The agitation for the purchase of a pipe organ, which began some years before this time, culminated at last in the purchase of an organ suited to the needs and wishes of the congregations.

The committee who had been appointed by the official board reported in favor of buying an instrument to cost about eight hundred and fifty dollars.

The organ now in use, built by Stevens and Jewett of Boston, was purchased and installed in what is now the middle of the vestibule. It was the fashion of the time for

the congregation to rise when a hymn was to be sung, and, turning their backs to the minister, remain standing during the singing of the hymns.

Miss Elizabeth Brookings was engaged as organist. After serving in the position for about ten months, she resigned, and the present organist, Miss Anna A. Day, was elected to preside in Miss Brookings place.

The organ is a remarkably sweet-toned instrument, with sixteen stops including a subbass. Five of these stops are, however, mechanical: the number of pipes is nearly five hundred.

The first Sunday after the introduction of the organ, Father Russell, as he was affectionately called, arose in the service, and asked leave to speak. This being granted, he said, "I wish it to be understood that I am opposed to the use of any instrument in church service. This is my church, and here I shall go as long as I live, but I wish to go on record as opposed to the introduction of this organ."

He was an exceedingly pious man and for many long years an efficient and valuable layman in the parish. His great conscientiousness and extreme conservatism do him credit.

1861. The Maine Conference assembled at South Paris, sent Rev. Chas. Munger in Mr. Randall's place, Mr. Randall's two years having expired. Mr. Munger was a strong believer in the doctrine of Holiness, and under his labors, the church had two successful years. The claim of the preacher was met in full when due, not a common occurrence in those days, and the benevolent enterprises of the church received generous amounts.

1862. Mr. Munger was returned for a second year by the Conference in session in Chestnut street, Portland.

At the General Conference held in Philadelphia, Penn., in this year, the following resolutions were passed :

Whereas, It is a well known fact that the Methodist Episcopal Church was the first to tender its allegiance to the government, under the constitution, in the days of Washington ; and

Whereas, Our minister and people are truly and deeply in sympathy with the government in its efforts to put down rebellion, and set the captives free ; therefore,

Resolved, That a committee of three be appointed whose duty it shall be to proceed to Washington and to present to the President of these United States, the assurance of our church in a suitable address, that we are with him, heart and soul, in the present struggle for human rights and free institutions.

Six days afterwards, the following autograph letter was presented to Bishop Ames, by President Lincoln :

"GENTLEMEN : In response to your address, allow me to attest the accuracy of the historical statements it expresses, and to thank you, in the nation's name, for the sure promise it gives. Nobly sustained as the government has been by all the churches, I would utter nothing which might, in the least, appear invidious against any, yet without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its great numbers, the most important of all. It is no fault of others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and prayers to heaven than any. God bless the Methodist Church ! Bless all the churches ! And blessed be God, who, in this great trial, giveth us the churches."

We have not a complete list of all the members of the parish that served in the army, but among them are : George M. Atwood, Wm. B. Webber, William E. Jarvis, S. E. Johnson, George Webber, William H. Robinson, Edward

J. Brookings, John Crowell, A. J. Packard, B. S. Smith, George A. Bowie, O. W. Marson, C. O. Wadsworth, F. Asbury Johnson, S. L. Brann, J. S. Hill, Moses S. Wadsworth.

1863. The Conference at Portland sent Rev. H. B. Abbott to this parish. Mr. Abbott was a graduate of Bowdoin College, and by profession a lawyer. The practice of law being unsuited to his extreme conscientiousness, he left it to enter the ministry and served our principal parishes with great success. He died in Waterville in 1876.

The various affairs of the church were well cared for during this year.

1864. The Conference in session at Wesley Church, Bath, returned Mr. Abbott a second year.

Heretofore, the Sunday school had been held from 9-30 to 10-30 A. M., previous to the morning preaching service. At this time the hour of the session was changed to the afternoon, immediately before the preaching service from half past one to half past two.

It is worth noting that the missionary collection for the year was two hundred two dollars and fifty cents, and the average attendance at Sunday school was one hundred forty-eight.

The feeling against the Southern Confederacy was greatly deepened by the funeral services of two men; Charles H. Richardson and Charles Adelbert Smith, which took place in the church in the year 1864. These men had been taken prisoners and confined in Libby Prison, from which place they were released in an emaciated and dying condition. Their funeral was largely attended, the crowd endangering the stability of the galleries.

1865. The Conference holding its session at Hallowell, sent Rev. C. C. Mason to this charge.

Mr. Mason began the study of medicine, but forsook it to enter the ministry. He was a man of intelligence and of genial and cheerful disposition, a fluent writer and an able preacher. He was generally beloved by the church.

Late in the year a committee was appointed at a meeting of the official board to consider the propriety of remodelling the church. The committee later reported that it was advisable to attempt repairs and stated the amount necessary to be about three thousand dollars.

An increase of interest was noticeable, particularly in Sunday school work. All the departments of church work were well cared for and a substantial gain was noticed, especially in financial affairs.

A union meeting of all the churches of the city was held at the Methodist Church in April, 1865, in commemoration of the assassination of Abraham Lincoln. All the ministers were present, including the Bishop of the Episcopal Church, Rev. Geo. Burgess. Remarks by the ministers and special music by the choir made up the programme.

1866. The Maine Conference met in Lewiston for its forty-second annual session, Bishop Ames presiding, and Mr. Mason was returned for a second year.

Through the active efforts of James M. Robinson, who had moved from the city proper to the Flagstaff District, so-called, on the Marston road, a class of ten or more members was formed in that locality.

The condition of the church at this time was most encouraging. The congregations were large, the Sabbath school in a flourishing condition and the temporal interests were

well attended to. Under these circumstances it was deemed advisable to attempt a renovation of the church building. The intention of the official board was not to rebuild; the walls, floor and roof, though old, were still solid, and made of much better lumber than could be bought at this time.

The house was roughly finished on the inside, the early architects having made no attempt at decoration, either by using ornamental wood or by frescoing. The pews and galleries were of pine painted white and the ceilings and walls were whitewashed, while the windows were the simplest possible, with panes of clear white glass.

1867. Rev. Charles Munger who had been pastor of the church during the years 1861-2 was returned from the Conference at Bath, and entered with great zeal upon the work of altering the church building.

At the first meeting of the official board, it was voted "That Brother Munger be a committee to telegraph to Boston to get a man to take down the organ at once so they can make repairs on the meeting-house."

The organ was taken down and stored in a neighboring building. Robert Clark of Pittston was hired for master builder.

The galleries were removed, the pews taken out, and the building completely cleared, so that practically, everything except the bare walls was rebuilt.

An addition of twenty-five feet in width by eighteen feet in depth was placed on the back of the house for the reception of the organ, choir and pulpit. The new pews were circular in shape and were of ash, trimmed with black walnut and, in the body of the house, were provided with cushions; the galleries were built with sloping floors in place

of the level floors of the old galleries built in 1827. The building thus renovated would seat about six hundred, and, as formerly, was the most capacious building in Gardiner.

The old clear glass windows were replaced by modern ones of stained glass, fifteen feet in height, thus doing away with the two-storied appearance of former years.

The walls were frescoed in appropriate and artistic designs in terra-cotta, amber and brown tints. The vestries were renovated somewhat, and the heating apparatus improved.

The rounded dome on the top of the belfry was removed, and a spire sixty feet in height put in its place, and the exterior of the building painted white.

The organ was then placed in its new position and a grand rededication held.

The total cost of the repairs had been above seven thousand dollars, more than twice the estimate, and a balance of forty-four hundred dollars was still due at the dedication. This debt was reduced by nearly a thousand dollars during the first year, but a balance of about nineteen hundred dollars remained to trouble the church for some years.

During this confusion, the spiritual interests of the parish were well cared for, and an increase of members resulted from the earnest endeavors of the pastor, assisted by some energetic workers in the church. The meetings were well kept up under the greatest disadvantages.

1868. The Conference held in Brunswick in 1868, appreciating the labors of Mr. Munger with the Gardiner parish, returned him to this charge for another year.

At the first Quarterly Conference, Elbridge Berry was appointed collector and treasurer for the ensuing year. Mr.

Berry was for many years one of the pillars of the church, and as a steward and trustee, rendered active service in the spiritual and temporal affairs of the parish. He was for many years City Marshal, Street Commissioner and Member of both branches of the City Council. He died November 6, 1883.

1869. The Conference held in Saccarappa in May of this year, sent Rev. Charles W. Morse to the Gardiner parish.

Father Morse, as he was affectionately called by all who knew him, was a thoroughly good and pious man, beloved and revered by everyone. His friendship was like a benediction and his innate goodness shone from his countenance. He was for many years a prominent member of the Maine Conference, and died a few years ago at the home of his son in Illinois.

The Ladies' Circle, which had been formed long years before this, but of whose existence no records remain, assumed for this year the payment of the organist's salary, a burden they have faithfully carried in all the succeeding years. Just when this society of lady members was formed, no one knows. It was in existence at the building of the second church and might have been formed at that time. It has been, during these years, a great assistant in the work of the church and though its records are lost, its influence, present and past, can never be.

The interest in church and Sunday school work waned a little during the year, due no doubt, to two reasons; the ill-health of the pastor, and the burden of the debt of more than three thousand dollars incurred in renovating the church.

1870. The Conference met in May of this year, at Augusta, the presiding elder being Bishop Matthew Simpson. Bishop Simpson in the prime of his life was the peerless orator of the American pulpit. On some great occasion, his whole audience has been known, almost unconsciously, to rise to their feet and crowd close up around, as he opened to their faith, the mysteries of Eternity. It was as if he actually saw the great white throne, and Him that sat upon it, and was just about to part the curtains of the sky, and give the congregation a glimpse of Eternal glory. In him, the church of our time has had a forcible suggestion of the supernatural power that dwells in the word of God, while his forgetful soul, wholly possessed by the truth of the Gospel, and its mission of salvation, was thus prepared for the highest uses God ever makes of men.

Father Morse was returned for the Conference year of 1870, and with an unflagging zeal in spite of his enfeebled state, he carried on the work of the church. His reports tell us of his work and his desire for the betterment of the parish, but it was left for others to gather the harvest of which he so diligently sowed the seed. During the two years he remained in Gardiner, the debt on the church was reduced by over \$1,500, all the expenses of the church were met, and the offerings for benevolent objects were larger than the average.

1871. The Conference at Chestnut street, Portland, sent Rev. Paschal E. Brown to this charge.

Mr. Brown was not satisfactory to the people of the parish and at a quarterly meeting, called for the purpose, the presiding elder heard the complaints of the church and advised Mr. Brown to resign. His salary was paid in full,

and a present of one hundred dollars given to his wife. The pulpit was supplied by Caleb Fuller, a local preacher, residing in Hallowell, until Conference met and assigned a preacher for the charge.

It is a testimony to the love the people bore the church, that during this time of trial, the Sunday school and other religious services, not under the immediate supervision of the pastor, were well attended and the usual degree of interest maintained.

The Conference had voted to hold its next session at Gardiner, and a committee consisting of Caleb Fuller, I. W. Woodward, M. S. Wadsworth, S. E. Johnson, F. A. Plaisted, and H. H. Lennan were appointed to make preparations for receiving it.

1872. The Conference met in the Gardiner Church for its annual session, Bishop James presiding. These sessions have always been very helpful to the parish and this is especially true of the present session.

Rev. Wm. Jones was appointed to serve the Gardiner parish during the ensuing Conference year.

Mr. Jones was born of Welsh parentage in the city of Bristol, England, in 1830. He came to this country in 1862, and was immediately admitted to the Maine Conference of which he is now a member. He is a ready speaker, having very clear enunciation, a beautiful voice and an earnest and impressive manner. His work in the parish was entirely successful and his efforts were seconded by the united endeavors of the entire church.

The old parsonage had long since become unsuited to the needs of the parish, and on account of its age, was in a somewhat dilapidated condition. It was necessary either to repair and enlarge it or sell it and build a new building.

After some discussion, it was decided to build, and it was voted to begin in the summer of 1873.

1873. Mr. Jones being returned by the Conference held this year in Skowhegan, the work on the parsonage was immediately begun.

Hartley W. Jewett, one of the principal business men of the city, and a very liberal member of the parish, offered to build a new parsonage in return for the old parsonage and \$2,500 in money.

Mr. Jewett, of his own accord, altered the plans of the architect, and erected a house costing more than the estimated amount, the extra expense being assumed by him personally. Thus the present commodious and beautiful parsonage is largely a monument of his liberality.

For a number of years, the Sunday school had been under the superintendence of Mr. G. Melvin Johnson, and had attained an excellent record for scholarship and attendance. Late in this year, Mr. Johnson became ill and was compelled to resign his position. E. E. Robbins was elected to take his place.

Mr. Johnson was a beautiful tenor singer and was chorister in the choir for many years. After a lingering illness, he passed away and his death created a vacancy in the parish that could not easily be filled. He had served the church in all the principal positions open to laymen and his liberality and Christian manliness were justly appreciated by the whole parish.

His daughter, Mrs. Mary (Johnson) Hitch has attained considerable prominence in Boston as a soprano soloist.

A Bible for the pulpit was presented the church this year at a cost, it is said, of \$50. The book has this inscription:

Purchased in London
by
CAPT. F. MEADY of
Farmingdale, Maine,
and
presented to the Methodist Episcopal Church of
Gardiner, Maine,
June 15, 1873.

In June of this year, the graduating class of the High school held its exercises in the church. This custom was continued until 1886, since which time the exercises have been held elsewhere.

1874. Mr. Jones was returned for his third and last year by the Conference in session in Biddeford.

This year was signalized by a large ingathering of members and probationers as the fruit of protracted meetings held during the winter of 1873-4.

Doubtless it is always true that many persons are brought into the church during these seasons of religious interest, who are not fitted to take upon themselves such obligations as they are required to do and subsequently take their names away from the rolls of membership. Thus there is always a decrease in membership after an extensive revival, but it is nevertheless true, that the greater part of the membership of the Methodist Church is the result of such "revivals."

The year closed amid rejoicing over the prosperous condition of the church, financially and spiritually, mingled with regret that Mr. Jones' time-limit had expired and he must move elsewhere.

1875. Rev. John F. Hutchins was returned from the Conference held in Wesley Church, Bath.

Mr. Hutchins was a self-made man. Born in North Monmouth, Me., he attended the common schools of his native place, and also that Godsend to the people of Western Maine, Kent's Hill. He entered the Maine Conference in 1867, and soon rose to a commanding position among the members of the Conference. His appointment to Gardiner was very satisfactory to the parish at large.

The reports state that both church and Sunday school enjoyed a prosperous year and that all the affairs of the parish were in good condition at the close of the Conference year.

1876. The Conference was held this year in the Park Street Church in Lewiston and Mr. Hutchins was appointed to this charge for a second year.

Some improvements were made about the church during the year; the gallery doors were removed, the fence around the church lot taken away and the irregularities in the yard smoothed to form a lawn.

The spiritual and financial affairs remained in good condition, and the church was apparently prosperous.

A committee of five, consisting of Bros. J. F. Hutchins, J. K. Foy, A. K. P. Buffam, S. E. Johnson, and E. E. Robbins, were chosen to make preparations for the session of Conference which was to meet in Gardiner in 1877.

In the summer of this year was inaugurated the custom of setting apart one Sunday of the year for the children when all the services of the day shall be in their interest and for their benefit. The first Sunday in June was chosen for the obvious reason that more children could come in summer

than in winter, also the decorations would be prettier and more easily obtained. The custom was adopted in Gardiner immediately after its inception and has been maintained every year since.

1877. Mr. Hutchins was appointed to this charge for the third year. During his stay in Gardiner, the church had made little progress, but on the whole had held its own.

There was no diminution of interest, nor, on the other hand, was there any marked interest in spiritual affairs. The temporal affairs of the church were well in hand, and there was a general feeling that the parish was ready to receive Mr. Hutchins' successor prepared for a general era of prosperity.

1878. The Conference held this year in Farmington sent Rev. George D. Lindsay to the Gardiner parish.

Mr. Lindsay was born in Ulster county, Ireland, and became a member of the Wesleyan Methodist Conference in that island. On coming to America he united with the Maine Conference and since that time he has occupied the principal pulpits within the State. He is original in thought and forcible in delivery. He has been very acceptable to all the charges he has served and is considered a preacher of exceptional talents.

The semi-centennial of the dedication of the church building was celebrated during the first week in December and the following program was made:

Wednesday evening—Dedication sermon by Rev. W. F. Farrington, pastor in 1840-1.

Thursday evening—Reunion of former pastors.

Friday evening—Sabbath school reunion.

Saturday evening—Address on Methodism by Bishop Foss.

Sunday—Services by old pastors.

Monday evening—Address by Bishop Foss.

Rev. Mr. Farrington was present and made a few remarks but on account of his great age he did not preach the sermon as the program had stated. The rest of the program was carried out as planned.

1879. The Conference met in the Pine Street Church, Portland, and Mr. Lindsay was sent to Gardiner for a second year.

A course of lectures was arranged for the winter which proved of much profit financially and otherwise. The first one was Mr. Lindsay on "Ireland and the Irish;" as many in the city were of Celtic origin the lecture was very largely attended.

A second lecture was by the eccentric and original, but talented, Rev. D. W. LeLacheur of Portland, and was on the subject, "Courtship and Marriage."

Some necessary repairs were made on the church property during this year: the upper rooms in the parsonage were finished and furnished and the roof of the church building made secure.

The Sunday school at its annual meeting passed the following vote which has remained in force ever since.

Voted, That the collection taken on the first Sunday in every month be reserved for the missionary society, to be paid at the end of the Conference year.

The debt on the church from the repairs in 1868 had now been reduced to nineteen hundred and fifty dollars. The co-operation of the entire parish, aided by the perseverance

of the pastor, enabled the collector to obtain the entire amount, and amid a general rejoicing the notes were taken up and burned. A jubilee was held to commemorate the raising of the debt which took the form of a service in the church, occupying the whole of one day. Visitors were present and a varied and pleasing program was carried out. Their joy was genuine because it was the first time for many years that the parish had been entirely out of debt.

1880. The Maine Conference held its annual session at Saco and Mr. Lindsay was returned to the charge for his third year.

During this year seventy-five dollars were raised and expended in purchasing new books for the Sunday school library. Such of the old books as were in good condition were boxed up and sent to destitute Sunday schools in the West.

1881. The Conference at the Congress Street Church in Portland, much against the will of a large proportion of the members of the church, re-appointed Mr. Hutchins to the Gardiner charge. Inasmuch as it was the will of the bishop and other officers of the church, the members submitted and the first year passed without any outward show of dissatisfaction and with every evidence of prosperity. The meetings were well attended and the interest up to the average, and every bill of the parish was paid in full with a small balance in the treasury at the close of the year.

At the annual meeting of the Sunday school in May, 1882, just before the session of the Conference, Mr. E. E. Robbins, who had been superintendent for a number of years, resigned, and Mr. E. C. H. Smith was elected to take his place. As a testimonial of the Sunday school's appreciation

of the long and faithful services of their superintendent, a large easy chair and a History of Methodism were presented to Mr. Robbins.

1882. The Maine Methodist Conference met in Augusta and Mr. Hutchins was reappointed to Gardiner.

Low mutterings of the approaching storm had been heard even before the meeting of the Conference and his appointment to this charge only served to increase their force.

During the fall and winter his health became impaired, so much so, that he could not walk to or from church without stopping to rest in the houses of some of the parishioners between the church and the parsonage.

His brother, a photographer in New York, obtained for him an opportunity to go to South America on a steamer and he left ostensibly for that place, late in February of 1883, promising to return and resume his work in June of the same year.

His whereabouts since that time have been absolutely unknown. Various stories have been in circulation since that time about him and the dark cloud of suspicion hangs over his movements, but until something definite is proved we will throw over the whole affair the mantle of Christian charity that "thinketh no evil."

The pulpit was supplied from February to April by Rev. B. F. Tefft, late minister to Sweden, and Brothers Randall, Sanderson, Jones and Ladd.

The fire which so nearly destroyed the business portion of Gardiner on August 12, 1882, badly scorched the east side of the church but did no material injury to it. Had the church gone it is safe to say that the whole hill would have been swept by the fire.

1883. In the spring of this year the chorus choir broke up and a mixed quartet composed of S. E. Johnson, tenor; Miss Carrie Stoddard, soprano; Miss Sophie Langill, alto, and E. E. Robbins, bass and chorister, was formed. This choir with some changes served the church until its disbanding in 1893.

The Conference was held this year in Hammond Street Church, Lewiston, and Rev. Israel Luce was appointed to the Gardiner charge.

Conditions did not seem very promising for a successful year. The church was in a somewhat demoralized state though entirely out of debt.

Mr. Luce started in with a zeal that was characteristic of him and soon brought the church to a normal condition. In this work he was assisted by his talented wife who early in the pastorate organized the women into missionary societies and thus stimulated an interest that did not cease with their removal to another parish.

In June of this year occurred the death of Asa Woodward. Mr. Woodward was a quiet, reserved man and at the same time exceedingly pious. He was very devoted to his church and was prominent in church work, particularly the Sunday school, of which he was secretary from 1841 until his death.

By the terms of his will, the sum of two thousand dollars became the property of the church, the interest of which was to go for the support of the preacher, provided, however, that the church would vote to hold neither fairs nor festivals in the church building.

This custom had grown up within Mr. Woodward's memory and was particularly odious to him on account of the apparent lack of sanctity attending such gatherings. He thoroughly believed that the house of God should not be

made a house of merchandise but should be reserved entirely for religious services.

The judge construed the will fairly, by deciding that the meetings of the Ladies' Circle, where nothing was offered for sale, could not be included within the terms "fairs and festivals," and under these conditions the amount was placed to the credit of the church. Not all the members were entirely satisfied with the way the terms of the will were construed, and the legacy remained as a bone of contention for many years.

At the close of the Conference year, the condition of the parish, both financially and spiritual, was satisfactory and a unanimous vote was given Mr. Luce to remain another year, providing the bishop concurred. Arthur, a son of Mr. Luce, officiated as organist for some time in the absence of Miss Day.

1884. The Conference met in session at Bath and the wishes of the parish were met by the return of Mr. Luce for a second year.

The frescoing in the audience room had become dingy and it was deemed best to renew it, and at the same time paint the outside of the church and parsonage. The frescoing was not at all elaborate but harmonized well with the finish; the outside was painted the colors prevailing at the time, and was very much as it is now, a light green body with darker green trimmings. The expense incurred was not met by the money raised so the society found itself somewhat in debt at the end of the year.

Spiritually the church had a fairly prosperous year and the last Quarterly Conference requested the bishop to return Mr. Luce for a third year.

About twenty-five of the younger members of the church banded themselves into a society called the Current Events Club, which met every two weeks in the vestry of the church to discuss questions of current interest. Arthur Luce was its first president and for some years it lived and prospered.

1885. The Conference met this year with the church in Biddeford, and Mr. Luce was reappointed to Gardiner for a third year.

A revival of religious interest occurred during this winter and a large number were added to the church membership.

Mr. Luce and his family had endeared themselves to the parish and it was with much regret that the members realized that he must depart at Conference. A committee consisting of E. E. Robbins and J. K. Foy were elected in a secret session of the official board to find a minister for the church for the ensuing year and they went on their errand without the knowledge of the parish. At Rochester, N. H., they heard Rev. E. C. Bass, D. D., and at the last meeting of the official board, the following vote was passed.

Voted, That Dr. E. C. Bass of Rochester, N. H., be invited to the pastorate of this church and that the secretary be a committee to convey the same to the presiding elder at the next Quarterly Conference and ask that he use his influence to secure the transfer of the said Dr. Bass.

1886. The Maine Conference met at Bridgton during this year and Bishop Warren transferred Dr. Bass to this charge.

Edward Carey Bass, D. D., was born in Vermont and received his education from the common schools and from Middlebury College. For excellence in scholarship his alma mater granted him his degree and his parishioners

everywhere are ready to say that the degree was justly earned.

Scholarly, dignified, and earnest, he served the parish very acceptably and many of the men in our city who were not constant attendants at church services, were very regular in attendance on his preaching. His sermons were written out at length and read from manuscript with inimitable earnestness but no attempt at sensationalism.

Early in the year a letter was read from Judge Henry Farrington, stating that one of the friends of the church would pay one-half the cost of renovating the vestries of the church, putting them in the best possible condition, the total expense not to exceed one thousand dollars. The offer was very thankfully accepted and the work of improvement immediately begun.

The small vestry beneath the vestibule of the church was made a part of the large vestry by the removal of the partition and an extension was built on the rear of the church for class rooms. The heating apparatus was improved by building a new chimney on the northeast corner of the church and by the addition of a new and large furnace. Windows of ground glass took the place of the painted ones, a dado was placed around the room and the whole neatly painted.

New settees and chairs were added making the seating capacity more than five hundred, a capacity often taxed by the Sunday evening congregations.

Dr. Bass was preëminently a pastor. He explored every corner of his parish and none of his parishioners ever had reason to complain of any neglect in pastoral visitation.

1887. The Conference held in Waterville in this year sent Dr. Bass to Gardiner for a second year.

On May 28th of this year the official board passed the following vote:

Voted, That the privilege be granted to citizens to place a clock in the steeple of the church, said clock to be the property of the church.

The railroads had long felt the necessity for a systematic arrangement of time tables to avoid disastrous accidents at crossings as well as to arrange for harmonious arrivals and departures of trains from union stations. Thus the present system of standard time was formed.

For various reasons the citizens of Gardiner preferred the older system of local or sun time and principally through the energetic work of Mr. James Church the present clock was purchased and placed in the tower at an expense of six hundred and fifty dollars. The instrument was built by the Howard Clock Company of Boston, and is of the best possible construction.

The striking weight is about seventeen hundred pounds and the smaller about six hundred. The striking is regulated by the hour hand so that it is impossible for the clock to strike any hour except that denoted by the hands.

All the affairs of the church, spiritual and temporal, were well cared for during the year. A Sunday school class composed of young men was organized by the pastor and a large number were constantly in attendance.

From many rumors it was thought that the doctor would be transferred to another charge by the annual conference and though reluctant to part with him the parish was willing to bow to the will of the bishop.

1888. Contrary to everyone's expectation, but very much to the satisfaction of the greater part of the parish, Dr. Bass was returned for his third year from the Conference in Portland.

The church work was well done during the year, though there were no especial manifestations of religious interest among the people outside the church members. An addition was made to the membership of the church but this was offset by the large number of deaths and removals that occurred this year.

1889. The Conference at Lewiston sent Rev. Geo. W. Hunt to the Gardiner parish.

Mr. Hunt was a native of New Jersey and for some years had been a member of the New England Conference. He was in many ways the exact opposite of Dr. Bass. He betrayed his western origin by an impetuous earnestness that was very different from the conservatism of his Gardiner audience. He appealed to the crowd and it was rare that the church was not filled to overflowing at every service. He was a beautiful singer and with his daughter as organist, he could cause a thrill to go over his audience, while he sang the old hymns of the faith with a voice full of tenderness and feeling.

From the organization of the church it had been the custom to have two preaching services during each Sabbath besides a prayer service in the evening. At this time the forenoon service was dispensed with, the session of the Sabbath school taking its place. A systematic classification of the school was made at this time, a permanent secretary was appointed and the library reorganized. A substantial

gain in the membership of the school resulted from this work.

An important improvement in the church property was made this year by the addition of a stable to the parsonage. The architecture was made to harmonize well with the house and completed the set of buildings in a highly satisfactory manner. A new and large furnace was also placed in the cellar.

During this year a meeting of the young people was held at the parsonage, and chapter 1,704 of the Epworth League was organized and set in active motion. Since that time it has maintained a lively existence and through its various departments, religious, social and benevolent, has been of great assistance to the work of the church. Its weekly meetings, led by one of the members, are held in its rooms in the vestry of the church, while, once each month, a literary, business and social gathering meets at the house of one of the members.

Much to the sorrow of the parish, Mr. Hunt announced a short time before Conference, that he should not return for a second year unless the Bishop interfered.

1890. The Conference assembled at Beacon Street, Bath, respected Mr. Hunt's wish to return to the New England Conference, and appointed Rev. A. S. Ladd to succeed him.

Mr. Ladd is a native of Gardiner and well remembered by the middle-aged people of the city. It was, consequently, with somewhat of trepidation that he learned of his appointment to his native town. His alarm was needless for he was received with open arms by the people and his first year in Gardiner was a prosperous and happy one for both pastor

and parish. It was expected that at the close of the year he would become presiding elder, but a committee was appointed to see the Bishop, and persuade him to, if possible, not to make any change.

1891. The Conference met at Brunswick, and Mr. Ladd was reappointed to the Gardiner pastorate, the committee having done their duty well.

The year opened with every prospect of success in all the lines of church work.

On February 4, 1892, Edward Everett Robbins died, after an illness lasting nearly a year. The following Sunday, the religious services were omitted and the funeral services took their place. In the evening, a memorial service was held. He had been a pillar of the church for twenty-five years, and as trustee, steward, chorister and bass singer in the choir, organist in the evening meetings, class-leader and Sunday school superintendent, as well as treasurer and secretary of the church, had borne the burden of church work, and loving remembrance of him will not soon disappear from the hearts of the parish.

1892. The Conference held this year in Augusta, appointed Mr. Ladd, presiding elder, and sent Rev. Frank C. Haddock to this parish.

Mr. Haddock was doubtless the ablest minister that ever occupied the church pulpit; certainly, there was not his intellectual superior in the State. He was educated for the law, but feeling called to preach, he entered the ministry of the Methodist Church. He brought into the ministry a mind well trained in the subtleties of legal distinctions and his logical and convincing arguments, presented, eloquently, the fundamental truths of the Christian religion.

It is not to be supposed that Mr. Haddock's talents would go unrecognized, and since finishing his Gardiner pastorate, he has filled the pulpits of some of the largest churches in the denomination. At the present time he is pastor of the church in Akron, Ohio.

In June of this year, the graduating class of the High School invited Mr. Haddock to preach a Baccalaureate sermon to them on the Sunday preceding the day of the graduation. This custom, though followed by the colleges from time immemorial, had never been adopted by this school, but the precedent has been followed by all the succeeding classes. The members of the class marched into the building in a body, and all the exercises were in harmony with the occasion.

It had become apparent to all the members that the church building ought to be either extensively repaired or torn down and built anew. At first, it was decided to repair at an expense of five thousand dollars. The architect, Mr. E. E. Lewis, after examining the building, gave it as his opinion, that the church should rebuild. Plans were then drawn for a new building, and a committee was appointed to raise the necessary funds. Lively opposition to rebuilding was manifested by many of the members of the church and congregation who had become attached to the old building and were very unwilling to see it completely torn down. Under these circumstances, the matter was laid aside for the time being.

1893. The Conference held this year in Westbrook reappointed Rev. Mr. Haddock to this charge.

In accordance with the conditions of the will of Miss Philena Whitmore, the sum of two hundred dollars was

given "to the Methodist Episcopal Church of Gardiner, the interest of which is to be used by said church for the support of preaching." The official board accepted the gift and voted to express its appreciation of the generous gift of the donor.

A short time after this, the church came into possession of a legacy of three hundred dollars from the estate of Miss Sophronia A. White. This money was given toward the rebuilding of the church edifice. In a vote, spread upon the records and sent to the family of the donor, the board "expressed its appreciation of the generous gift." The mixed quartet which had supplied the singing for a number of years was now dispensed with, and a cornetist hired to lead the congregation in singing.

During the pastorate of Mr. Haddock, there was no special interest in spiritual affairs outside the members of the church and there was a shrinkage in membership, the losses occasioned by death and removals not being offset by the numbers admitted to full connection.

1894. The annual session of the Maine Conference was held at Skowhegan and Rev. E. O. Thayer was appointed to Gardiner.

Mr. Thayer was ex-president of an institution for the higher education of the colored people in the South, Clark University in Atlanta, Georgia. He is a firm friend of the negro and intensely interested in all the movements looking to the advancement of that race. After serving as president of that university for some years, he reentered the ministry and was sent to Gardiner for his third pastorate within the State, having previously served in Biddeford and Park Street, Lewiston.

All intentions of rebuilding had been given up by this time, and the energies of the parish were bent towards repairing the church building. As a preliminary step, the pew owners were approached by a committee to ascertain if the pews would be deeded to the trustees in order to have a free church. Nearly four hundred dollars were raised to pay off a floating indebtedness which had gradually grown during the preceding years.

Since the mixed quartet was broken up, the singing had been done mostly by the congregation. Mr. Thayer was strongly in favor of a chorus choir and Mr. Frank Stanley was invited to form one from the young people of the church. The choir thus formed lasted nearly two years and was generally satisfactory to the congregation.

1895. The annual Conference met this year with the church in Saco and Dr. Thayer was reappointed to Gardiner.

Immediately after Dr. Thayer's return from Conference it was voted to begin repairing the church. Two of the older families of the church, the Plaisted family and the Ballard family, offered to place memorial windows in the church. The Y. M. L. G., a club composed of young ladies, offered to give a central chandelier, while a society of girls in the grammar school gave the chandeliers beside the pulpit. With these encouraging prospects, the church entered on its work of renovation. The walls and ceiling were sheathed with pressed steel, the pews were taken up and the floor repaired, the steeple righted, and the whole interior painted, varnished and frescoed in very pretty style.

New carpets and cushions were added to the beauty and comfort of the house, and the organ was raised and repaired.

New windows of cathedral glass took the place of the old stained glass, the roof was shingled and the whole exterior repainted. Electricity was introduced to light the church, and some smaller repairs were made in the vestry.

The total cost was not far from three thousand dollars, only a small balance being unprovided for at the rededication which took place March 22d. A large number of the old pastors were present at this service, the sermon being preached by Rev. Mr. Haddock.

1896. The Conference met this year at Auburn and Dr. Thayer was returned for his third year.

This year was productive of nothing of special interest; it was hardly to be expected after the stirring times of the year before.

1897. The Conference met this year in Portland and Rev. Albert A. Lewis was appointed to the charge, Mr. Thayer becoming Presiding Elder of Portland district.

I leave it to some future historian to give an estimate of Mr. Lewis' character, ability, and work while in this parish. No minister was ever more successful, or more thoroughly beloved by his parish.

Mrs. Freeman Trott died January 1, 1898, and the secret, of who the kind friend was that donated the \$500 during the pastorate of Mr. Luce, was revealed. "Her deeds do follow her."

The church was this year made a free church, depending for its support wholly on the contributions of the members and not upon taxes placed upon the valuation of the pews.

Special emphasis is placed by the pastor upon the spiritual interests of the church, he believing that if the spiritual part

of the work of the church is well cared for, the financial will take care of itself, a theory abundantly proved by the prosperous state of the church at present.

A unanimous request was sent the Bishop for Mr. Lewis' return to the pastorate of the church.

1898. The Conference in session at Norway acceded to the wish of the parish and Mr. Lewis was returned for a second year.

During this year, death removed one of the older members of the church, Mr. Baxter Marr. In his will, Mr. Marr left to the church the sum of one thousand dollars to be used in paying off the debt on the church commonly known as the "Woodward Legacy." The money thus refunded became the property of the city in whose possession it now is.

A series of resolutions in memory of Mr. Marr and in appreciation of his bequest were adopted at a special session of the official board and were spread on the records.

The treasurer's report for the year showed the parish out of debt, except a note of five hundred dollars, all the current expenses met in full and all floating indebtedness fully paid.

As testimony of the appreciation of the parish, Mr. Lewis was granted a vacation of three weeks and the official board agreed to fill the pulpit in his absence.

Mr. E. C. H. Smith, the superintendent of the Sunday school, resigned his position during the year, much to the regret of the school, and Mr. Jas. M. Rogers was elected to the position.

1899. The Conference met this year in Farmington and Mr. Lewis was reappointed to this charge for his third year.

About two hundred dollars has been paid on the indebtedness, reducing it to about three hundred dollars.

A chandelier for the use of the choir has been placed above and in front of the organ and a large incandescent light placed at the end of the walk leading to the vestry.

The financial condition of the parish is satisfactory and the spiritual condition of the church is encouraging. The church is always well filled and all the departments of the work are in careful hands. The parish numbers more than eight hundred. The active membership being two-hundred eighty, one-fourth of whom have been added during the present pastorate.

1900. The Conference meets this year with the Gardiner church, Bishop Joyce presiding. Mr. Lewis has been invited to remain a fourth year and if the reappointment is made he will be the first pastor to serve the Gardiner church for more than three years.

One hundred years ago this summer, the first Methodist preacher preached to a few people on Bowman's Point, when the population of the town did not reach five hundred. In the century since then thousands of people have been identified with the Methodist parish. In the face of many deaths and large emigrations to the West, the parish has maintained a foremost standing and is stronger to-day than ever before.

The church enters the new century facing new problems, but with a courage based upon a century of experience. It

is resolutely opposed to the prevailing vices of the day and proposes with unflinching purpose to battle with them until right shall triumph and "the earth shall be filled with the Glory of God as the waters cover the sea."

CHAPTER III.

LIST OF PASTORS AND MEMBERS OF THE CHURCH FROM 1800 TO 1900.

Year.	Names of Pastors.	Members.
1800	E. Kibby and C. C. Smith	384
1801	A. Heath and O. Beal	327
1802	J. Snelling and S. Hillman	364
1802	C. C. Smith and A. Humphrey.....	107
1803	A. Humphrey and S. Hillman	150
1804	A. Humphrey and Dan. Perry.....	161
1805	Thomas Perry	187
1806	David Carr	115
1807	Caleb Fogg	117
1808	Henry Martin.....	162
1809	E. F. Newell.....	153
1810	Zach. Gilson	150
1811	Samuel Hillman.....	150
1812	Samuel Hillman.....	139
1813	Josh. Randall.....	203
1814	John Atwell	130
1815	John Atwell	240
1816	Henry True.....	344
1817	Daniel Wentworth	405
1818	Benjamin Jones.....	425
1819	Oliver Beal	314
1820	Henry True.....	352
1821	Charles Virgin	372
1822	D. Hutchinson	252
1823	D. Hutchinson and Otis Williams.....	272
1824	H. Nickerson and J. Stone.....	372

Year.	Names of Pastors.	Members.
1825	S. Lovell and C. D. Rogers	336
1826	W. B. Mack and M. Hill.....	391
1827	Phineas Crandall	159
1828	John Atwell	172
1829	John Atwell	223
1830	S. Waterhouse	397
1831	S. Waterhouse	380
1832	J. Spalding	240
1833	R. E. Schemerhorn	245
1834	Aaron Sanderson	225
1835	Aaron Sanderson	228
1836	J. B. Heusted.....	277
1837	J. W. Atkins.....	282
1838	Moses Hill	262
1839	Moses Hill	320
1840	W. F. Farrington	390
1841	W. F. Farrington	470
1842	John Hobart.....	360
1843	George Webber	312
1844	N. D. George	320
1845	T. Greenhalgh	256
1846	Moses Hill.....	283
1847	Moses Hill	284
1848	Eaton Shaw	266
1849	Eaton Shaw	252
1850	Joseph Colby	442
1851	Joseph Colby	404
1852	George Webber.....	305
1853	George Webber.....	247
1854	J. C. Aspenwall.....	279
1855	J. C. Aspenwall.....	260
1856	Parker Jaques	304
1857	Parker Jaques	246
1858	D. B. Randall.....	272
1859	D. B. Randall.....	274
1860	D. B. Randall.....	295
1861	C. Munger.....	240
1862	C. Munger.....	293

Year.	Names of Pastors.	Members.
1863	H. B. Abbott	265
1864	H. B. Abbott	248
1865	C. C. Mason.....	232
1866	C. C. Mason.....	235
1867	C. Munger.....	245
1868	C. Munger.....	268
1869	C. W. Morse	236
1870	C. W. Morse	225
1871	P. E. Brown.....	231
1872	W. S. Jones.....	241
1873	W. S. Jones.....	267
1874	W. S. Jones.....	257
1875	John F. Hutchins.....	284
1876	John F. Hutchins	262
1877	John F. Hutchins	275
1878	George D. Lindsay.....	271
1879	George D. Lindsay.....	269
1880	George D. Lindsay.....	266
1881	John F. Hutchins.....	256
1882	John F. Hutchins.....	220
1883	Israel Luce	200
1884	Israel Luce	237
1885	Israel Luce	316
1886	E. C. Bass	290
1887	E. C. Bass	278
1888	E. C. Bass	278
1889	George H. Hunt.....	276
1890	A. S. Ladd.....	274
1891	A. S. Ladd.....	284
1892	F. C. Haddock	274
1893	F. C. Haddock	274
1894	E. O. Thayer	262
1895	E. O. Thayer	255
1896	E. O. Thayer	265
1897	A. A. Lewis	270
1898	A. A. Lewis.....	261
1899	A. A. Lewis.....	265
1900	280

